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"MARTIN LUTHER" GETS PROTESTANT AWARD

Chosen as best film of 1953

Vol. 36, No. 21

FEBRUARY 24, 1954

10 CENTS

Sermon on a Sled

THE OTHER DAY I preached my best sermon of the year.

Snow began falling on our town around noon of that day. By late afternoon, when our oldest child came home from school, the snow lay invitingly deep on the streets and walks. My wife and I bundled up the children, got out the sleds, and fairly flew to a gentle slope near the parsonage.

AFTER TRUDGING up and down the hills innumerable times, we decided to pull the children along the streets. As we did we waved gaily to many members of our church and to many townsfolk. They all broke into smiles when they saw our family.

Suddenly I remembered how many times in my sermons I had urged people to have such things as family nights and to plan activities in which the whole family could participate. Now I was conscious that by doing this very thing ourselves we were illustrating what I had preached about Christian family life.

—ROBERT H. THURAU

The LUTHERAN News Magazine of the United Lutheran Church in Ameri

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COVER PICTURE. Henry Endress, Dr. Oswald Hoffman and Dr. Daniel A. Poling view bronze plaque presented to the Louis de Rochemont Associates for "Martin Luther." Film was selected in a nation-wide "Christian Herald" magazine poll among Protestant moviegoers.

THE CHURCH IN THE NEWS

World Council gets ready

There will be a slim supply of tickets for visitors who wish to see the World Council of Churches in session in Evanston, Illinois, in August. McGaw hall on the Northwestern University campus has a big meeting-room, but not big enough for more than the delegates, consultants, reporters, and those who get official visitor permits from the Council's 161 member churches in 48 countries.

Even without an admission card for daily sessions, there will be plenty of events at the assembly for anyone who wants to come. The Council's executive committee, meeting this month at Konigstein in Germany, made up a calendar for the 16 days the assembly will be held.

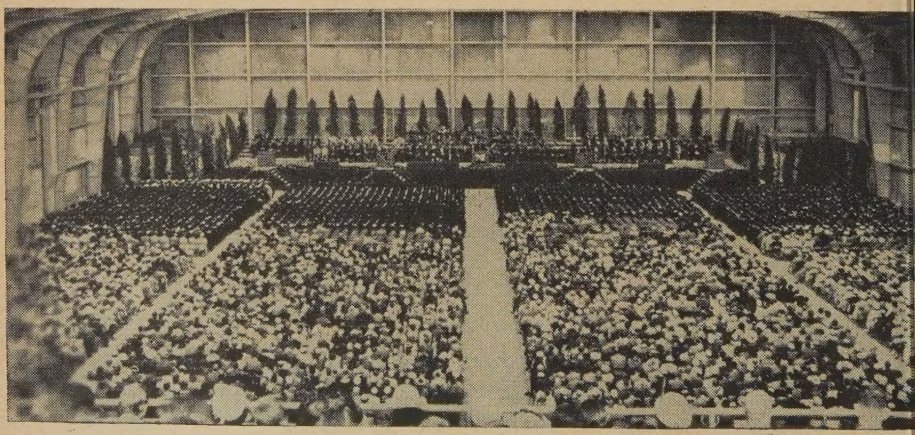
From a Sunday morning service in Evanston's First Methodist Church on August 15 to a closing business session August 31, scores of the world's best known churchmen will talk about urgent questions confronting Christians. Many speeches will be in English, but earphone equipment providing English, French, or German translations will be used McGaw hall.

There will be room for 100,000 at Cl cago's Soldier Field for the Sunday nig service, August 15, which the Chica Church Federation says may "be the mo significant Christian assembly ever he on American soil."

There may be trouble

For the Americans who think all fo eigners should go back where they can from, the World Council assembly likely to raise blood pressure ma notches. If a Chicago *Tribune* report corners a Czechoslovak delegate and as him what he thinks of Malenkov, t *Tribune's* next-morning headline m send shivers down spines from Norwal Connecticut, to Los Angeles. (Men wh are going home to Czechoslovakia Sept. 1 aren't likely to give reporters ca did criticism of communism.)

Dr. W. A. Visser 't Hooft, the Counci general secretary, tried to backfire again American press exaggerations in talki



McGaw Hall in Evanston
Not enough room for everybody

with reporters in December. The Evanston assembly, he said, does not intend to get involved in U.S. controversies such as McCarthyism or the "American way of life" versus communism. If the press interprets the assembly in terms of current American political life, "then we will never get the real story told, never get our point across.

"This will be an international meeting that cannot be caught in the web of nationalism," said Dr. Visser 't Hooft. "I hope we can all stand together on this one simple fact: that economic and social systems are relative to time and space." The system which may be right for the United States "may not be right for Yugoslavia or Germany," he said.

"I don't mean that we are not going to have some serious problems and terrific scraps during this assembly," Dr. Visser 't Hooft said. "But if we get into deep water—as I know we will at certain points —I'm sure we'll stand together, that we will present a common Christian front to America and to the world."

Hungarians won't be agitators

"Let the Lord's Prayer rather than 'Christian socialism' be the content of our testimony" at the Evanston assembly, said the general synod of the Reformed Church of Hungary.

Delegates from Lutheran and Reformed churches of Hungary feel that there is a growing "will for mutual agreement and understanding" on both sides of the Iron Curtain, which improves the chances for a peaceful meeting.

This month Dr. Visser 't Hooft and the chairman of the World Council's executive committee, Bishop George Bell, were in Budapest to consult with Hungarian Protestant leaders.

Until almost the last moment before the Evanston assembly, it will not be certain that all delegates from Iron Curtain countries can secure U.S. visas for the trip to Chicago. It is likely that a few Americans who make a business of continually attacking the World Council will center their fire on churchmen from Communist-ruled countries.

"It is possible that a limited number of people will become publicly critical of any move to admit to the United States Christians from countries behind the Iron Curtain," Dr. O. Frederick Nolde warned last month. "In that eventuality, enlightened public opinion must make itself heard and felt.

"As Christians in the United States," said Dr. Nolde, "we want—and we believe we have the right—to cement a fellowship of faith with Christians of other lands. We are neither afraid nor ashamed to discuss our views on a Christian testimony to society with those who may hold different views. We are confident in the integrity and soundness of our positions and, at the same time, our minds are open to hear and to learn from others. We shall move along the pathway to world community not by building up but by tearing down iron curtains."

Lutheran service book due in 1956

It will be about two years, estimated Dr. Luther D. Reed, before copies of the new Lutheran *Service Book and Hymnal* are ready for sale. Dr. Reed, chairman of the commission preparing the book, said the manuscript will be ready for the printer "within the next three months."

Not many American printing companies are equipped to typeset music for such a large book (605 hymns plus several hundred pages of liturgical material). Work cannot begin until the entire manuscript is in final form, because only a limited number of pages can be typeset before they are electroplated and the type

distributed for further use.

Title of the book will be: the *Service Book and Hymnal according to the use of the Lutheran Church in America.*

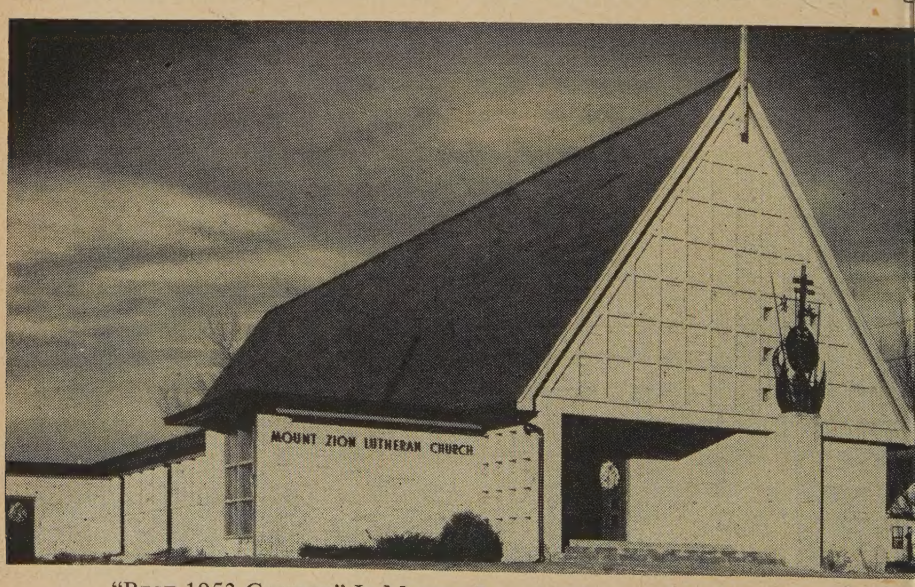
Dr. E. E. Ryden, Augustana Church member of the commission, emphasized this month that the new book will contain numerous hymns of Swedish, German, Danish, Norwegian, Finnish, and Icelandic origin which are generally unknown in America. But half of the collection will be hymns from Britain, and almost a hundred are by American writers. Last to be added, as the list was closed this month, is the Negro spiritual, "Were You There When They Crucified My Lord?"

A roadblock on the way to publishing the new book developed when Augustana Church spokesmen objected to a compromise agreement on the question of the Bible translation to be used for Scripture lessons. The commission planned to omit the lessons from the book, and publish them separately in both the King James and Revised Standard versions. The A gustana executive council, said Dr. Ryde has withdrawn its objection to this pla

Roman Catholics may have new holy d

To the Roman Catholic calendar the ought to be added a new worldwide ce bration, the Feast of the Queenship Mary, it has been proposed by America The petition was sent to the Sacred Co gregation of Rites in Vatican City by t Mariological Society of America.

The society at its annual meeting Washington made plans for a on volume history of the development the devotion of U.S. Roman Catholi to the Virgin Mary. Catholic edito were told last month that their pape had a big part in recent developme of the adoration of Mary. "Year year Mariology scholars have broug forth learned treatises on Mary and the have been popularized and adapted to t language of the times in our Catho magazines and newspapers," said Msg



"Best 1953 Church" Is Mount Zion Lutheran, Minneapolis
Stained glass facade is floodlighted at night

Thomas A. Meehan of The *New World*.

Billboard ads announcing that "1954 is Mary's Year" are planned in Indiana, a state committee announced. Americans from many states are expected to join in Marian Year pilgrimages to shrines of the Virgin from Ireland to Italy. Prayers to Mary to bring international peace were proposed by Bishop John J. Wright of Worcester, Massachusetts. Recognition of "the universal Queenship of Mary, the Mother of all mankind," the bishop said, might produce international unity.

Lutherans are warned

"It is difficult to avoid the impression," Lutherans in Germany were warned by their official publication, *Kirchenzeitung*, "that the emphasis given by the Roman Church to the unique position of Mary is a deliberate attempt to contradict Evangelical understanding of the New Testament."

Effort to stimulate Mary adoration, said the magazine, is aimed at putting "a definite stop to all attempts to mediate between the two churches."

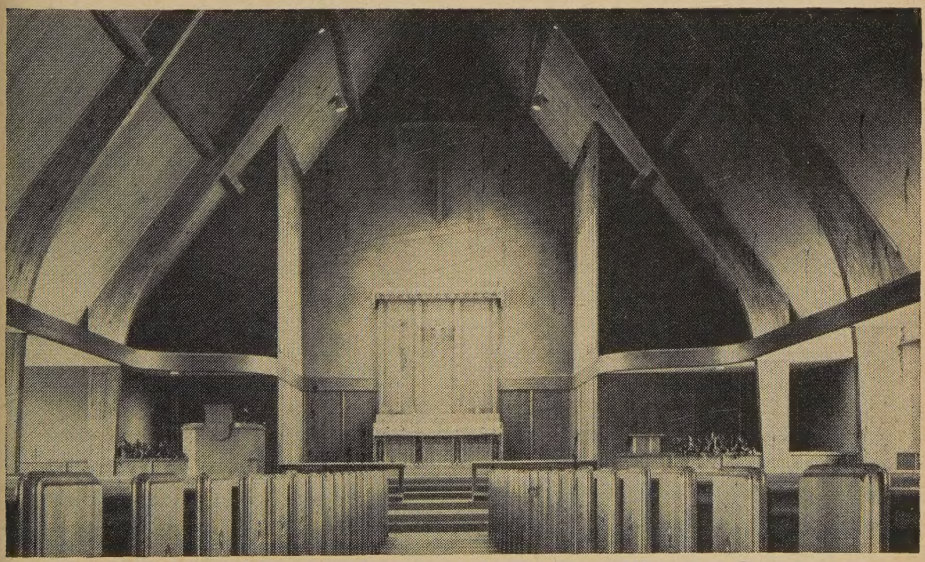
Although Lutherans welcome close relations with Roman Catholics, *Kirchenzeitung* said, "neither we nor Roman Catholics should have any doubt that the emphasis given by the Roman Catholic Church to the worship of Mary goes directly against the main emphasis of the Reformation and the basic truth of the New Testament."

Convert centers will open

At 50 centers in the Roman Catholic diocese of Brooklyn, New York, classes for non-Catholics will be given each week until the end of May. The instruction will be "specially dedicated to the Blessed Mother during this Marian Year," said The Brooklyn *Tablet*.

"There is no easier or surer way of uniting men to Christ than Mary," explained Msgr. James J. McGowan.

"All Catholics are requested," said Msgr. McGowan, "to try to think of some



SIMPLICITY, MODERN MATERIALS MARK PRIZE-WINNING CHURCH
Church Architectural Guild awarded Mount Zion first place

non-Catholic friend, relative, neighbor, or fellow-worker who may be interested in receiving a systematic explanation of the Catholic religion."

Newspapers help

Knights of Columbus newspaper and magazine advertisements now reach 45 million people, it was reported this month. Ads have recently been placed in the magazine sections of such mass-circulation newspapers as The New York *Daily News,* Philadelphia *Inquirer,* Chicago *Tribune.* There are also to be ads in *Newsweek,* first nationally circulated newsmagazine to carry the offer to send by mail to inquirers a course of instruction in Roman Catholic teaching.

In five years that the ads have been published, there were 1,371,454 inquiries from readers, which resulted in 125,452 enrollments for Roman Catholic instruction by mail, the Knights report.

"Look" article converted two

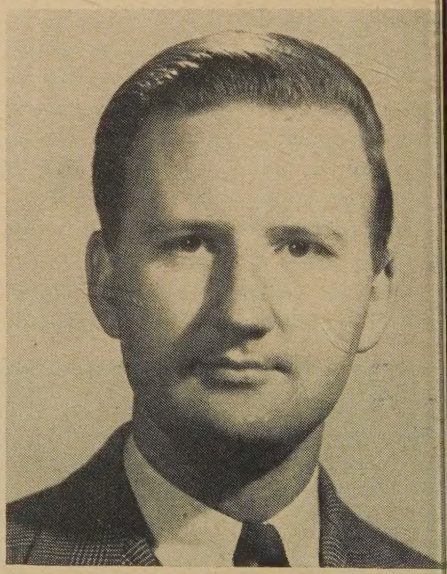
An hour after the Feb. 23 *Look* magazine containing an article on "What is a Lutheran?" had appeared on Washington, D. C., news stands, a Roman Catholic couple rang the bell at a Lutheran parsonage. They had read the article while eating in a local restaurant, and wanted to know how to become Lutherans.

Four-page reprints of the article go on sale at the United Lutheran Publication House in Philadelphia this week, at 10 cents (5 cents each in quantities of 25 or more).

"Lutheran" gets new readers

Compared with big-circulation magazines such as *Life* and *Saturday Evening Post,* subscription figures for most church papers seem small. But in THE LUTHERAN'S circulation department, a 20 per cent gain in one year seemed substantial. Total by April 1 would be close to 150,000, said Harry B. Ward.

Subscriptions had tripled in five year Chief factor in this has been the decisio by numerous congregations to send th paper to their whole membership lis From St. Paul's Church in Grand Islan Nebraska, this month came a bulky en velope containing names of 1,232 familie to be put on the circulation list for th first time. Largest number of subscribe in a single congregation is in First Churc Mansfield, Ohio (1,338). Another Ohi congregation with more than 1,000 sub scribers is Trinity Church, Akron (1,085



RICHARD T. SUTCLIFFE
Back to the microphone

Sutcliffe chosen for Radio-TV post

Most notable contribution of THE LUTHERAN to the United Lutheran Church this month was a youthful and aggressive newsman, Richard T. Sutcliffe. After being a staff writer and editor of the state news section of THE LUTHERAN since 1948, Mr. Sutcliffe transferred to New York City on Feb. 15 to take charge of radio-television work in the new ULC

Department of Press, Radio, and Television.

Mr. Sutcliffe was selected for the position by Charles C. Hushaw, director of the department which came into existence on Jan. 1. For a year Mr. Sutcliffe has divided his time between work for THE LUTHERAN and production of a weekly radio program, "Church World News," which is broadcast by stations in Philadelphia, Columbia, Des Moines, and Austin, Texas, under sponsorship of the United Lutheran Publication House.

Before coming to THE LUTHERAN Mr. Sutcliffe had been a news commentator on radio station WROV, Roanoke, Va. He was for six years on the staff of The Roanoke *Times*.

Mission Board calls 28

There were 28 United Lutherans giving serious thought this week to calls which they had just received from the United Lutheran Church's Board of American Missions. The board wants to assign them to fields where new congregations should be organized. It is the largest number of calls this board has ever issued in one month.

Twelve of the 28 are pastors of congregations, and 16 expect to be graduated from theological seminaries in May.

The American Missions board has fields waiting for at least 65 pastors, but cannot call all of them until money for their salaries is assured. A special $74,000 grant to cover 1954 expenses in 37 new fields was made from the ULC treasury last month.

After organization of 64 new congregations in 1953—an all-time record—the American Missions board announced a strong 1954 beginning: five organized in January, with at least 11 more coming in February and March. The January churches are in Orlando, Florida . . . Long Beach, Calif. . . . College Park, Ga. . . . Center Grange, Pa. . . . Hamilton, Ontario. Largest of the five, on the border between Orlando and Winter Park, was established by Dr. W. C. Schaeffer who had been president of the board until a year ago. Charter membership was 295.

On March 1 the Rev. Frederic J. Teichmann will begin work in organizing a congregation at Littleton, New Hampshire—first ULC congregation in that state. Congregations are scheduled for organization in Louisiana next month. This leaves four states (Maine, Vermont, Rhode Island, and Utah) where there are no United Lutheran churches.

And so forth

Methodists were pushing forward with their network of hospitals this month. They plan a $1,750,000 municipal institution in Arcadia, California, to be financed in part by a $437,000 federal Hill-Burton Act grant. In Rochester, Minnesota, the Methodist national board of hospitals and homes has agreed to purchase and combine five hospital properties, at a cost of $2,855,000, creating a 552-bed medical center. There are 71 hospitals under Methodist direction.

Pentecostal churches in Sweden had attempted vigorous competition for years with the Lutheran state church, but this month were worried about the competition they themselves receive from Jehovah's Witnesses who now have 6,000 Swedish members. Pentecostals are distributing 150,000 copies of a pamphlet attacking the Witnesses as "godless."

Only three of the 100 French "worker-priests" had failed to submit to an order from the Roman Catholic hierarchy to give up full-time factory jobs as the Feb. 28 deadline drew near. The priests may continue their work "in another form but in the same spirit," they were assured.

World News Notes

NO PEACE FOR AUSTRIA

MOLOTOV LAUNCHED three "peace doves" over Berlin: the first was called Far East, the second Germany, and the third Austria. All three were quickly exposed as clumsy decoys.

The Austrian birdie turned out to be a vulture in dove's feathers. Optimists had conjectured that Russia might actually sign an Austrian peace treaty because the time is ripe for a concrete, but inexpensive, token of good faith. Pessimists pointed out that a Russian withdrawal from Austria would eliminate the need for Red troops in the "communication zone" of Romania and Hungary.

MAIN FACTOR in Austria's predicament, however, is the legitimate doubt that she can ever be truly independent. Financially she leaned heavily on the West in prewar days. Sometime during the war Stalin gained the idea—rightfully or wrongfully—that all German assets *in* Austria were to belong to him. This meant practically all of Austria.

If Russia's claim had been fully honored, Austria's economic scalp would now be hanging from Ivan's belt. It was a narrow escape—especially in the days when Stalin was seconding Tito's loud demand for huge reparations ($150 million) from Austria plus the province of Carinthia. On the other hand, Russia knew then—and knows now—that a so-called "independent" Austria would need large financial subsidies. The U.S. has, in fact, already poured huge sums into Austria. Vienna must be linked either to New York or Moscow.

Although her present position is far from enviable, Austria has not emerged too badly from the weird whirlpool of the last war. Hitler contributed enormously to the development of her meager natural resources. Her manpower losse in the war were great, but the influx c ethnic Germans from the southeast mad up for that. Despite a chronic high un employment index, she rejoices in a cred balance of $200 million with the Euro pean Payments Union, thanks to her hig tariff walls.

LAST BUT NOT LEAST, it might even b argued that Soviet occupation—despit the systematic plundering of East Austri —has been a blessing in disguise. Withou the Red presence (which Austrians cordi ally hate), the danger of a Communis movement among the impoverished peo ple would probably have been great. A it is, the Communist Party is insignifi cantly weak. Just as the advancing Turk once caused Vienna to develop into th citadel of a great "Christian" empire, th Soviets are now the real integrating forc of the little Danubian republic, which i governed by an improbable coalition o Marxist Socialists and devout Catholics

From the long-range economic point o view, Austria should either become a par of a larger state, such as Germany, or a member of a European Union. *Anschluss* with Germany, now that the Habsburg Empire has disintegrated, would be en tirely natural. But even West Germany in the eyes of the French and others, i too big already.

"Hope without illusions" was the motto of European churchmen with regard t the Four Power Conference in Berlin. A good peace treaty for Austria was de voutly hoped for, but it would be an illusion to suppose that this alone could herald the dawn of a brilliant new day on the Danube. The only answer is a United States of Europe.

—STEWART W. HERMAN

SEVEN THOUSAND Americans died on Korean battlefields during the last year and a half of hostilities. During the same time almost 30,000 others suffered lesser casualties. In those months of drawn-out negotiation, the only major issue left unsettled was whether prisoners of war should be repatriated against their will.

To the families of those who died and were injured, the personal tragedy was made more bitter by the question as to what was accomplished by the sacrifice. The long wrangling over prisoners of war after the truce was in effect seemed to give the whole problem an air of futility. The question naturally arose: Was it worth it?

The answer

HISTORY'S ANSWERS are often slow in coming. This one came in less than a year.

The first inkling came in the failure of Communist "persuaders" to change the minds of the anti-Communist North Koreans and Chinese. The Red leaders became aware of the embarrassing fact that the prisoner-of-war issue had backfired. The impact on the mind of Asia of this wholesale defection of Asiatics from Communist domination is hard to overestimate.

The climax came when 22,000 former Communist soldiers marched out of their prisoner compounds and became free men. The significance of this was tremendous. It meant: 1) that the West had kept faith with those who had thrown themselves on their mercy as prisoners, begging them not to send them back to certain persecution and death. 2) Never again will Communists be as sure of their soldiers when they know that by surrendering or being captured they will have a chance to escape from bondage. 3) The free nations, at great cost to themselves, have firmly established the principle of the right of the individual to make his own choice of allegiance.

Chinese apology

THE CHINESE PRISONERS carried a simple gift to their former captors, now turned benefactors. It was a printed leaflet in English that read in part: "Now we are very apologetic to you that you have fighted more than 19 months for us. But we would not forget it and we will remember it by our heart when we are in the anti-Red battle. By that time we can offer our only power of life to destroy the world aggressor."

The victory of a cause cannot bring back people who have been killed. But it can help to assuage the grief if there is some assurance that the sacrifice was not wasted. To prolong a war to protect our former enemies may have seemed pointless at the time—bitterly so! But in perspective, it becomes apparent that those who died gave their lives in the cause of human freedom.

An interesting sidelight: one big reason for the refusal of many North Korean soldiers and some of the Chinese to return was that they were Christians. Many were converted to Christianity during their days as prisoners of war. As they were absorbed by their Asiatic homelands, they may prove to be a new and vital element in the indigenous growth of Christianity in Asia.

—ROBERT E. VAN DEUSEN

Dr. Van Deusen is Washington representative of the Department of Public Relations, National Lutheran Council.

Christian Resurgence in Germany

By FREDERICK F. MUELLER

Punishment and redemption are being worked out in the national history of the German people

THE UNIVERSE IS RUN on the basis of moral order. When one is in harmony with that order, he contributes to the welfare of society. When he breaks the moral law, he brings evil either upon himself or upon others with whom he is associated—"whatsoever a man soweth, that shall he also reap."

I saw the working of that moral order in Germany. By an accident of history Germany has been situated in the center of Europe. She has been an aggressive people and has made a cultural contribution to the rest of the world. Germany is the birthplace of Beethoven and Bach, two of the world figures in music. While in Bonn during the summer I visited the home in which Beethoven was born and also saw the beautiful monument erected in his honor in the center of the city. Some of the greatest philosophers of the world also came from Germany, Kant and Schopenhauer being examples. Great poetry likewise has emanated from that land, Goethe being one of the greatest in that field. His birthplace in Frankfort is one of the shrines which attract multitudes of visitors.

FURTHERMORE, industry and inventiveness characterize the German people. They have been outstanding for their scientists and engineers. Their efficiency is also demonstrated in that they grow more food per acre than any other nation in the world. However, because of insufficient land, they must import much food and therefore must export many manufactured articles.

With the coming of Bismarck as the leader of Germany, she was changed into a military power. Instead of making her living by peaceful pursuits she attempted to progress by conquering neighboring nations through military might, which has led to her downfall.

YOU DON'T HAVE to go far into Germany to realize she is being greatly punished for having been a military nation. Bonn, Cologne, Frankfort and Berlin, all cities which we visited this summer, give evidence of much war damage, and some sections are still a shambles. Frankfort, the largest industrial city in Germany, would probably have become the capital of the new Federal Republic if the housing situation had not made that impossible.

And the punishment continues today. West Germany, which had 39 million people before the war, today has 50 millions. Twelve millions of expellees and refugees have come from the east and most of them are living in West Germany. A land which had 25 per cent of its housing destroyed, now has an increase of 25 per cent in population!

West Germany built 450,000 homes last year, but authorities reported it would require 15 years before they would be able to house all their people. To

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Dr. Mueller is pastor of First Church, Springfield, Ohio. He spent last summer in Europe with the Sherwood Eddy seminar.

RUINED GERMAN CITIES ARE BEING REBUILT

Everyone must help to bear the burden of reconstruction. Aid in restoring places of worship is being given by church groups

explain what the refugee housing problem is, Dr. Middleman, leader of that work for the West German government, said, "If there were five in one home, I might have to say, you must receive eleven more." He stated too, "We might put ten young men in one room, but when we had to put three women in one kitchen, that was hell. And we had to do it for millions." He continued, "We had 340 people per square mile before the war. We now have 500 per square mile, while the United States has 27."

Those whose homes were not destroyed still have had to share the burdens of those who did lose their houses. Through a bill for the equalization of war damages, passed by the government, all property was "mortgaged" by law up to 50 per cent of its value and the "mortgage" is being amortized in 27 installments. From these funds assistance is given to those who have lost everything they had.

FURTHER SUFFERING for "taking up the sword" is indicated in that 3½ million young men died or are missing and that the number of men between 35 and 45 years of age was reduced 50 per cent. The number of young men of 33 years of age is exactly the same as those 66 years of age. The United States' ideal immigrant is a 24-year-old boy with no dependents. The usual German immigrant is a man 54 years of age, with a family of no less than half a dozen dependents!

When the United States takes in the immigrant of 24, that increases the age disproportion in Germany. In those prewar German provinces now under Polish domination, there were 10 million Germans who were able to produce enough for 17 million people. One German leader said, "We have lost the bread basket but still have the consumers, since many of those Germans have moved into West Germany. Before the war we

had to import 20 per cent of our food. Today we must import 40 per cent. So we must have larger exports or receive gifts, which we do not want to do."

The price of militarism has come extremely high. The average income in West Germany is $320 per person compared to $1,450 in America.

The suffering and punishment of the East Germans are much greater than in the west. There the norms of production for workmen have been raised higher and higher and if the worker is unable to meet the standard the food rations for him and his family are reduced. The price of any kind of opposition to the East German government is a long prison term at hard labor.

SIGNS OF REDEMPTION, however, are also visible in Germany today. Redemption begins with a sense of sin and with repentance or sorrow for sin. Then follows the attempt to do good works in harmony with one's new calling in Christ. What are the evidences of such repentance and redemption in Germany?

Following the war many German pastors made a public confession on behalf of their nation for its part in bringing on the terrible destruction of World War II. Such confession is not easy. Dr. Herman Kunst, representative of the Council of Evangelical Churches in Germany at the seat of the Federal Republic, addressed us in Bonn. "Following the war," he said, "the Bishop of Chichester with a delegation made an official visit. We Germans told him we were sorry for our part in the war. He responded, "We English haven't done what we ought to have done either."

"The teachings of Christ have made a great difference," Dr. Kunst continued. "Since the war Christians have been trying to practice Jesus' teaching that we should love our enemies, and they know it refers to nations as well as to individuals. Many nations have expressed a desire to forget and forgive and they have come over to help us."

A further indication of repentance on the part of the German people is in the action of their government to help the dependents of the Jews who had been persecuted and put to death by Hitler. Indemnity has been given for loss of life and monthly allowances made to others in need. A considerable sum of money has been sent to Israel, which has become the new home of many German Jews. Total appropriation for Jewish relief has amounted to two billion dollars.

Again, the fact that the church seems to be wielding a stronger influence today than for many generations offers hope that redemption is taking place. Youth of high school and college age in the East Zone have been given courage to stand firm in the faith. Sin brings chaos and misery, but through repentance and forgiveness there comes life in Christ.

THE GREATEST PROBLEM for man is man. There are evils enough in the world about us, but the root of evil lies in man himself.
—HARRIS FRANKLIN RALL in *Religion As Salvation* (Abingdon)

Red Rule Throttles Church in Latvia

By ALEX LIEPA

Eight years of Communist domination has stifled religious activities, but people still cling to hope

IN LUTHERAN LATVIA it has been the custom since the early days of the Reformation for the slow-moving funeral processions to be headed by pastors. That tradition is dead and buried now, along with most other traditions of freedom. The Communists, who have been ruling the Baltic States for more than eight years since the end of World War II, will not tolerate such "religious demonstrations."

If the relatives of the deceased person are daring, they may take the chance of getting on the police blacklist by asking a minister to conduct the last rites at the grave, but the minister himself has no right to show up in any kind of public procession.

This is only a small incident to illustrate what the Communists mean by "complete freedom of faith and religion" in a nation that once was a stronghold of Lutheranism in Northeast Europe but now has become a closely guarded link in the Iron Curtain.

PEOPLE STILL GO to church in the Soviet-occupied land, but only at the risk of being persecuted, according to accounts given by recent escapees. Anyone who holds a job above the level of the simplest manual labor is subject to immediate dismissal if he is seen in church. Young people must choose between education and religion, since anyone who is confirmed in the church is not permitted to graduate from high school, and all education is under the direct control of the state.

These are the facts related by Zanis Nicis, 42, a welder; his wife Lilija, 27, a seamstress; and Mrs. Nicis' brother, 18-year-old Gunars Cukurs, all Lutherans. They escaped last January hidden in a fishing boat that reached freedom in Sweden after a successful run through a chain of Russian coast guards.

According to Mr. Nicis, "all Latvians would flee, if they had a chance," but of the many who tried, only two groups, including the one to which the Nicis belonged, ever succeeded. "About the others we just never heard again," the escapee added.

The Nicis family, too, paid an exorbitant price for freedom—their two-year-old daughter Inese, hidden with her father in the fishing boat's water tank, lest their presence on the vessel should be detected by coast guards controlling every outgoing boat, suffocated for lack of fresh air. She died in the arms of Mr. Nicis, who couldn't alarm the vessel's captain for fear of detection.

THE REFUGEE GROUP was brought to the United States last year to speak to former displaced persons and Americans of Latvian descent about conditions in Latvia after eight years of Soviet rule.

The refugees asserted that, in spite of the Communist efforts to oppress re-

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Mr. Liepa, a staff writer for the National Lutheran Council News Bureau, is himself a Latvian refugee.

MEANS OF ESCAPE

This small ship carried group of refugees across Atlantic to freedom in America

ligion, Latvian Christians keep their faith. Though opportunities for worship are getting scarcer, the people who live on the hope that liberation will come about eventually, gather for services in increasing numbers.

While the Russians gear the economy of the Baltic States to their war industry, creating near-starvation conditions, and while the terror has been increasing from year to year, the few churches still left in their home town, Liepaja, were more crowded than ever before, both Mr. and Mrs. Nicis claimed.

"We knew the church was always full of police-spies, we knew the pastor would be arrested if he even tried to criticize anything about communism, but when nothing is left to life except hope and prayer, you don't care about danger any more," said Mrs. Nicis, explaining why she kept going to church. However, she added, "We could probably not have got away with it, if we hadn't been just plain manual workers."

Mr. Nicis added he knew of a doctor in Liepaja, one of the foremost specialists in surgery still left in town, who was banned from the city because he was married in church.

YOUNG CUKURS admitted he hadn't been confirmed, because "I still hoped to graduate from the technical school I attended."

"One friend of mine," the young man added, "was confirmed, but when the Communists found out he had paid the pastor 50 rubles for the confirmation they told him, 'If you can afford to pay pastors, you cannot expect the state to support your education.' "

State education, however, is all that is available in the Sovietized country, so the youngster was simply forced to stop his education and seek manual work.

As for the fifty rubles accepted by the pastor for confirmation, Mrs. Nicis explained, it was the price of little more than two pounds of butter. She wore a pair of cheap shoes, bought in Latvia for 400 rubles, an amount for which she as a seamstress had been working a full month, up to twelve hours a day. Mr. Nicis, a skilled welder in a Russian navy yard and therefore "well paid for a Soviet worker," had earned between 700 and 900 rubles per month.

THE REFUGEES SAID they never heard of anything like a theological seminary or any other school for education of ministers since the Communists took over Latvia. Although they were not in a position to judge the general church situation in the whole country, they said Liepaja, a town of some 100,000 population, had only two pastors left. In the countryside near Liepaja two more pas

tors were each trying to serve areas that formerly included seven to eight parishes.

All church buildings, Mr. Nicis said, had been nationalized, just as all other buildings, including small one-family homes, had been declared state property. If the congregations wanted to use their church buildings for worship, they had to "rent" their former property from the state, at prices that often were simply forbidding, which in itself was a reason for congregations to join in larger units.

In addition, the pastors who were not permitted to collect anything but benevolences at services and small fees for special services, had to pay exorbitant taxes as "self-employed."

Mr. Nicis added that his former pastor in Liepaja had been arrested in 1947 and "disappeared," because he had injected some slight criticism of the regime in a sermon.

SERMONS, HE ADDED, are always listened to by police, but as long as the pastors carefully avoid anything that could be interpreted as criticism, they still may preach the Gospel, baptize children, confirm young people and perform marriage ceremonies even though a church marriage is not recognized by the regime as legal.

All three refugees felt faith is still strong among the Lutherans in Latvia, but Mrs. Nicis added it is hard to predict what will happen to the children who are growing up entirely under Communist influence.

The danger, she said, is that all the small children under ten are entirely under the influence of the schools. The few old teachers who remain in their jobs dare not disobey Communist orders to make anti-religious teachings a major subject in practically all courses from kindergarten up.

If parents try to counteract the anti-religious influence of schools, they are in grave danger of being accused of "reactionism," if the small children, still unaware of the consequences, should go to school and there claim that mother or father "disagrees." For such reasons only the cleverest and boldest parents still talk openly to their own children who are of an age when they cannot be expected to use discretion in political matters.

"RELIGION, TOO," she added, "has been turned into a political matter."

Gunars Cukurs, who spent eight years in Communist-ruled schools, said Red propaganda was injected in practically every course from grammar school on.

For instance, he said, in the fifth grade the children had to solve arithmetic problems like, "A collective farm worker in the Soviet Union makes two rubles per day and gets so much additional rations in grain while the poor workers in America starve and sleep on benches in the parks: how many times higher is the Soviet standard of living?" According to the textbook, Gunars added, the correct answer was four times.

Wherever possible the teachers were forced to inject anti-religious slogans in what they taught, and a teacher seen at church would lose his job on the spot, said young Cukurs. Teachers were not even permitted to wear wedding rings, since that could be considered a "demonstration of reactionary religious traditions."

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WITHOUT GOD it is not possible to stand firm in the face of one's own limitation.

—From *Karl Barth's Church Dogmatics* (Westminster)

World's Christians Will Watch Evanston

By W. A. VISSER 'T HOOFT

Assembly of World Council of Churches in August will consider way of expressing common faith in Christ as world's hope

WHEN THE DELEGATES of the 161 member churches of the World Council of Churches meet in Evanston, Illinois, next August, their actions will be watched by Christians all over the world. Their voice may be heard by many who seldom listen to what the churches have to say.

Evanston will mark an important step in the development of the World Council. It will be the second assembly of this body, which came into being at Amsterdam in August 1948. The Amsterdam meeting caught the imagination of many because it brought together for the first time in a permanent relationship 150 churches from more than 45 countries, and was noteworthy for that fact in itself.

The Evanston Assembly on the other hand must indicate what the first six years of the Council's life have meant and show what the years ahead will hold. At Amsterdam the delegates issued a message to the churches in which they said, "We intend to stay together." At Evanston the churches will examine the way in which this intention has been carried out and will show whether the churches are now ready to do more, to go forward together.

WHAT WILL EVANSTON have to say to the churches and the world? When the Central Committee of the Word Council met in Toronto in 1950, it undertook to choose the theme for the next assembly. To church leaders gathered there, it seemed clear that in this day when so many are filled with doubts about the meaning of life and fearful of what the future will bring, the Christian church must speak a word of *hope*.

This was not an easy theme. The discussion since 1950 has shown that when we begin to talk seriously about the Christian hope we have to face very fundamental issues of the Christian faith. On these there are many different opinions among us, but the World Council must not run away from such real issues. It exists in order that the churches may learn from each other and that they may give a common message to the word.

In the time since the Toronto meeting leaders in the churches have done a great deal of thinking about the content of the Christian hope. A commission of leading churchmen from all over the world was appointed to draw up a statement which should be presented to the Assembly on the theme *"Christ—The Hope of the World."*

At first, commission members found great difficulty in finding a common way of expressing this hope. As time went on, however, it became possible for them to go beneath their differences of approach to the basic Christian conviction and to find a way of expressing the meaning of that hope. When the delegates meet at Evanston they will have before them the results of the work of this commission, which has progressed with th

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Dr. Visser 't Hooft is general secretary of the World Council of Churches.

continuing interest and help of groups and individuals in churches all over the world. No ecumenical conference or meeting has ever had such widespread preparation in the churches themselves.

IT IS IMPOSSIBLE to say whether the Assembly itself will follow the lead given by the Advisory Commission, but it can be said that we have in our main theme a topic which has laid hold on us and will not release us from thinking it through. It is also clear that the thinking of the churches has moved forward from the old sterile dichotomy between this-worldliness and other-worldliness, to a new awareness that it is only in the light of the eternal purpose and sure triumph of Christ that our activity here and now can have meaning. In the terms of our main theme, this means that it is only when we look forward to the ultimate triumph of Christ, who is the *only* hope of the world, that we can gain the perspective which gives validity to our actions here and now. It means, also, that we cannot live as the servants of the Lord who is to come in final victory, unless we are at work seeking to transform this life in accordance with His will. For the Lord who is to come is the Lord who has already come, and now rules over those who belong to Him and to His church.

Evanston, then, will speak first to the world about hope. In doing so however, the assembly will also study the meaning of that hope in relation to six specific topics: the unity of the churches, the evangelistic task of the church and the church's responsibility in society, in international affairs, intergroup relations, and for the vocation of the Christian layman. During the first week of the Assembly the delegates will meet in 15 groups to discuss the main theme itself, and during the second week six sections will study the sub-themes.

Evanston will be a time of much discussing and much speaking. Yet the crucial question is: Will the Assembly be able to hear beyond the voices of men the voice of the Lord of the Church, calling His people together so that they may speak not merely their common mind, but rather bear witness to His will and His promise for the Church and for the world?

FOR AMERICANS, one of the significant facts about Evanston will be that it is the first major ecumenical gathering to be held in North America. Americans are good travelers. They have had large delegations at previous meetings and have always taken an active part. But until now the American churches have not had an ecumenical meeting in their midst.

Now the World Council Assembly is to meet at a time when a great spiritual struggle is going on in America concerning the very foundations of the national life. There is always the danger that the assembly itself may be interpreted in the light of this struggle rather than as a truly international and ecumenical encounter. It will be the task of the members of the American churches to assist in interpreting the Assembly for what it is, an ecumenical and international assembly of delegates representing various church traditions and holding very different views on social, economic and political questions, yet claiming, beyond their differences, a common basic loyalty to one Lord who will not let them live in comfortable isolation from one another.

Many of the things which will be said at Evanston will be controversial. Some of the first reports to reach the American people may be colored by this fact. It is important then that American church members find out what is really going

on at Evanston. In this respect pastors and lay leaders of the congregations can play an important role by seeing to it that the really fundamental issues with which the Assembly is to deal are understood by the members of the local churches. Material to assist study groups and general information about the assembly is available from the World Council Office in New York.

DAILY SERVICES will provide an opportunity for the participants to share in the worship traditions of the different churches and to seek guidance in carrying out their responsibilities. Evanston will provide an opportunity for the member churches to consider just what the World Council means. In the years since the First Assembly the meaning of that fact has become clearer. All the churches which belong to the World Council show by their membership that they recognize the church to be more than their own denominations.

Some people, however, have been inclined to think of the World Council as in fact a kind of "World Church." This it most clearly is not. Some people will doubtless be disappointed to learn just how real and how deep are the divisions which still divide the churches. At Evanston, all the delegates will not be able to receive the Lord's Supper at the same table. It will be apparent that there are still very deep differences in theology, church organization and ways of wor ship. Yet we may all hope and we mus earnestly pray, that Evanston will mak it very clear that the churches are on th move and that they move together in th same direction. God will not let us res content in our denominational self-cen teredness and confessional pride.

As we read the New Testament w discover not many churches, but onl one church. In one sense the Worl Council is a sign of our sin of division But let us pray that it may be more tha that—that it may also be an instrumen of the Holy Spirit for the healing of ou divisions. This does not mean that th World Council will negotiate merger between the churches. Evanston will no produce such unions. But Evanston ma serve to bring to the churches a new sense of their obligation to grow close together.

The assembly will have the task o producing a message to the churches an to the world, which longs for a sure wor of hope. The Christian church is th custodian of such a Word. The Evanston Assembly will provide an opportunity for the churches together to hear tha Word anew, so they can speak clearly o it and thus *give* hope to the churches an to the world. Through a genuine spiritua preparation the members of the churche may be able not only to hear that mes sage but to make it their own and pro claim it to others.

OUR HOPE IS NOT in a divine force which will sometime "smash" the evil and place the saints in power. It is in the power of redeeming love: in love that is mightier than selfishness, in truth that will win out over error, in righteousness which abides when oppression and injustice destroy themselves.

—HARRIS FRANKLIN RALL in *Religion As Salvation* (Abingdon)

GOD WAS THEIR REFUGE

By JAMES E. RYBERG

Faith was renewed when the refugee congregation crowded into the little church in the Bavarian hills

IT WAS SUNDAY MORNING and the church bell called the faithful to worship. Soft white snowflakes sifted down lazily through the crisp January air, adding a fresh white cover to the pine-dotted Bavarian hills.

From its tiny cupola atop the wooden church, the clear notes of the former locomotive bell spurred the worshipers on as, dressed in their Sunday best, the residents of refugee Camp Schafhof walked with hurried steps the short quarter-mile from their barrack homes.

Yes, this was Sunday in a refugee community of 2,800 former residents of German Silesia, a God-fearing people who fled from ancestral homes now hidden far behind the Iron Curtain in the Soviet Zone.

They were coming to this plain, unadorned church to worship God—to thank Him for their preservation, to pray for His help in building a better life.

THE CHURCH was not large, but it would seat 300. Of simple design, it had windows of clear glass set just beneath the eaves. Inside, the altar, set against one wall, was hand-carved by the loving hands of skilled craftsmen. The pews, carefully sanded from common 2 x 4's, were placed in a semi-circle facing the altar.

Mr. Ryberg is editor of the "National Lutheran" and former secretary of the World Council of Churches Department of Service to Refugees.

Freshly-scrubbed, rosy-cheeked youngsters, black-kerchiefed women, and fur-hatted men sat quietly in the pews, waiting for the bell to end its inviting call. Then, the little hand-pumped organ in the rear and the choir chorded the opening sentence for the day, and the service began, "In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Rich voices joined next in a wonderful, spine-tingling hymn of their Silesian homeland: *"Schoenster Herr Jesu"* or "Beautiful Savior, King of Creation." As they sang this *Volkslied,* first printed in 1677, a faraway look crept into many eyes. Some wiped a tear, others dabbed at a nose, but all sang with love and passion.

THE PASTOR ANNOUNCED his sermon from Luke 2:41-52, the account of the 12-year-old Jesus in the Temple. He read his text from a hundred-year-old family Bible, carried out of the East during his 1945 flight from Silesia.

Expanding his theme, the pastor reminded his listeners, "God once asked Adam, 'Where are you?' " He emphasized that ever since Adam's fall into sin, God has continued to seek and to save men.

He pointed to an example, vividly fresh in the minds of many of his hearers. Like Mary and Joseph in the text, as parents, they too had sought after children, lost during their 1945 flight to safety in the West. How often had they called

BAND OF REFUGEES

Using instruments provided by friends in the U.S.A., this brass band was able to furnish traditional music at dedication of DP camp in Austria in the summer of 1952

out, "Beloved Hans, little Gretchen, where are you?"

Again, the pastor pointed to the miracle of the church in which they worshiped that morning. This house of God had been provided by the Almighty, so that He could continue to seek their hearts. Christian love had moved the hearts of the foreign Christians, unknown but to God, who provided funds so that this church and many others like it could be built; other war-damaged ones repaired.

God had truly been with them, the pastor stressed, through difficult years, and He would ever be ready to guide and to help, today and tomorrow. Just as "Jesus increased in wisdom and stature, and in favor with God and man," so, too, could they grow in grace and wisdom, and in knowledge of His love, because His Church is Christ's body, doing His business—saving men's souls!

THIS WAS the refugee pastor's message to his uprooted parishioners. They heard it and were strengthened, renewed in their faith. They also had visible evidence that God still provided for their needs. Most of them knew that the "Sunday-best" clothes they were wearing were gifts of love sent by unknown American Christians. And, as long as these gifts continued to come, they knew that God was still answering their prayers.

The pastor led them in prayer and another beautiful hymn as the worship service ended. Outside later, many members stood around to talk—just as church people do all over the world—exchanging greetings, asking about an absent friend, inquiring over someone ill.

Then, moving back through the tall, snowy pines, they returned to their barrack "homes"—shared with other homeless dozens—and the silent snowflakes continued to fall.

PRAYER'S GREATEST results are not in the realm of nature, but in the realm of human nature.

—GASTON FOOTE in *Living in Four Dimensions* (Revell)

The Scrub Pail in the Pulpit

By VIOLA L. SCOTT

Anna gasped when the pastor announced the award to the congregation's most outstanding member

WHEN ANNA EDGED INTO the congregational meeting like a shadow slipping unobtrusively over the landscape, the pastor was making his annual report. With an apologetic air she found a chair in the back row and eased herself into it, tucking her skirt close to her like a shy wren settling her feathers. With fingers still red and crimped by dishwater, she rolled down the sleeves of her cotton blouse and buttoned the cuffs.

As usual, Anna had been the one to finish the kettles and sweep the kitchen floor. Not that she minded having to miss part of the meeting. The reports generally confused her, and most of the proceedings she didn't understand at all. It was only when something simple was being discussed that Anna understood any part of it.

"LAST YEAR," the pastor was saying, "the congregation decided to economize by dispensing with the services of a sexton. Members were to take turns giving the church a weekly cleaning. You can see for yourself how well the system has worked."

Anna looked at her pastor in perplexity. If that isn't like a man, she thought. Anyone could see that the church wasn't as clean as it ought to be.

If anyone knew anything about cleaning, it was Anna. That was all she had been doing since her husband died five years ago. Day after day, from early morning to late night, Anna could be seen running along the streets of Danville from one cleaning job to another, her big scrubbing pail swinging on her arm.

To Elsa and George, her children, this scrubbing pail was a symbol of their family shame and poverty. Anna sniffed a little, to herself of course, at the dinky little pails the lady of the house usually provided, and the torn-off shirt tails for cleaning cloths.

"You can't do a good job without the proper tools," she told her children. So Anna provided her own tools—a big scrubbing pail, and plenty of cloth squares, neatly cut to the proper size for each task.

The pastor's words had started an argument and Anna began to worry a little as the discussion became more heated. Some of the folks were all in favor of rehiring a sexton. Others wanted to try the group system a little longer. Finally Mr. Sawyer stood up to talk and everyone else stopped.

Anna scurried around corners like a frightened rabbit when Mr. Sawyer appeared. He had been head of the church council six times. His deep voice rolled out with authority now as he suggested they try the new system a little longer. Business was bad just now. Church income was low. They must economize. Anna shook her head in agreement.

ONE SUNDAY MORNING she scurried up the church steps just as the bell began to ring. She found a seat and settled herself quietly, peering around for the

children who had gone ahead and were now sitting with their friends. Sandpaper fingers covered with little barbs of hard, rough skin lay awkwardly in her lap, still curved as if they held a scrub brush.

Sunlight, entering by the side windows, fell on the chancel steps. Anna was disturbed to see that whoever had cleaned the church yesterday had missed dusting those steps. She saw, too, that the window sills had not been touched, nor the tops of the pews. She felt uncomfortable when the pastor ran his hand over the chancel chair before he sat down.

When the offering plate came to Anna she quietly dropped in her envelope, feeling a little ashamed that it was so light. Hers never made that important clinking sound the way Mr. Sawyer's did. Money was scarcer than ever since George had died.

Early the next Saturday evening, as Anna was hurrying home to do the weekly baking, she noticed a single light in the church. Who could be cleaning there at this hour? She went in and opened the door from the narthex just a tiny crack. The pastor was there, alone, dusting the altar. He finished as Anna watched. She saw him look at the pews, shake his head, and then turn off the light as he passed into the side hall. She stood in the dark, thinking, then let the door glide shut and went out into the night.

Anna missed church the next day for the first time in ten years. Somehow she had overslept.

ONE BRIGHT, wintry Sunday the church was very crowded. Anna was surprised until she remembered that this was the morning for the church's award to the most outstanding member for the year. The name would be kept secret until the very last moment. Several of the men were wearing new suits and almost every woman had a new hat or dress.

It was sort of like Easter, Anna thought happily, and smoothed her own dress, a dark blue which Mrs. Patterson had given her yesterday. It was too big at the waist, so Anna had made neat little pleats all the way around, holding them in place with a wide belt.

People seemed to move in little restless eddies during the service until the pastor finished his sermon. He remained standing in the pulpit, and everyone eyed him expectantly, for now he would make the award. It was just a piece of paper with some printing—and the person's name in gold—but for Anna it held something of awe and blessing.

"OUR CHOICE THIS YEAR," the pastor said, "is someone who has long worked hard and patiently in the church—particularly this last year—giving time that could hardly be spared from work and family. I have seen this person busy around the church every week, late at night, doing a job that no one else seemed willing to do. And doing it without being asked."

Anna wondered who it could be. *She* had never seen anyone like that around the church.

The pastor stooped a little to pick up something from the floor at his feet.

"You will all know who is to receive our award today when I show you this."

Anna craned her neck to see past the fluff and feathers of Mrs. Sawyer's new hat. Then she gasped, and turned pale. The pastor must have picked it up by mistake, though how it had been forgotten—and in the pulpit at that—she never would know.

In his hand, and holding it high up where everyone could see, was Anna's *big* scrub pail.

THE SONG OF A CANARY

By MABEL C. STEWART

The truck driver wouldn't help the stranded missionaries until he heard the bird sing

IN THE SUMMER OF 1947, India had been granted independence by the British government. Boundaries for the partition of the country were being established. Political and religious tension was high and suddenly violence broke out. Muslims from Hindu territory sought refuge in the newly formed state of Pakistan; Hindus in Pakistan fled to India. Wholesale slaughter of both Hindus and Muslims took place.

Mr. and Mrs. Paul Miller, missionaries in Pakistan, were vacationing in a mountain resort in India. Complete disruption of mail and telegraph cut off communication with the plains and with their own mission station. As Mr. Miller was treasurer of his mission, he and Mrs. Miller felt they must return to their station. Many were dependent on them for financial resources and spiritual comfort.

"STAY HERE IN THE HILLS where you are safe," they were advised.

"We must go," they said.

Arrangements were made for them to join a convoy of 22 buses filled with Muslims fleeing from India to Pakistan. Other convoys had been attacked en route and many people killed.

When the missionaries reached the spot where the convoy was gathering, they learned in disappointment they could not obtain the promised gas for their car. Gas was strictly rationed, and there seemed little hope for refills along the way. However, there was a little gas in the tank and the road was mostly downhill for nearly sixty miles to Pathankot, where they would be able to refuel.

"Let's give it a try," said the Millers.

Had they not got stuck behind an old bus that kept breaking down they might have made it, but within twenty miles of Pathankot the gas supply failed.

The officer in charge of the convoy sympathized, but could do nothing. "My orders are to go on," he said. "A repair truck is coming along behind. I hope it can help you."

THE MISSIONARIES SAT and waited—and prayed. God had brought them out of tight places before. He could again.

When they heard the repair truck, they signaled for help. The driver was indignant.

"What business have you on the road?" he blazed. "Don't you know what is going on down below?"

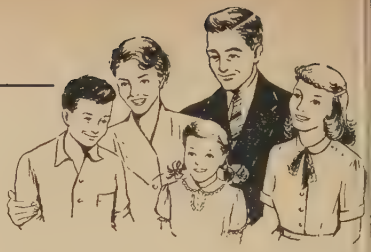
A stream of oaths followed, and the hearts of the missionaries sank.

Suddenly, the missionaries' pet canary, from its cage in the back of the car, burst forth into an ecstasy of song. The angry expression on the face of the truck driver gave place to surprise, then he smiled. He handed the missionaries a bottle of gasoline.

"Go ahead," he said. "If that isn't enough, I'll be following behind, and can tow you in, if you need it."

So God used the little bird with a song to open the way, and granted further protection until the missionaries' home was reached in safety.

FIVE MAKE A FAMILY



WORDS OF MY MOUTH

I WAS SORRY, yet glad, this was the last week of my month of active duty for the altar guild.

"Let me be sure I understand." Mrs. McIvor turned from the "flower table" where she was wrapping the flowers we had just removed from the altar. The green waxed paper, tied with its white ribbon and bearing the card which carries the greetings of the church, looked quite professional. She does have a knack of doing whatever she does very well.

"They look lovely," I assured her.

"No, I MEANT ABOUT the details of turning our duties over to the next pair of workers. We deliver these flowers, make sure all the things in the cupboard are in good order, launder the pastor's surplice and the fairlinen—and that's it?"

"That's it. We're also supposed to report anything that needs to be ordered—like candles or more cards or ribbon or communion supplies. But since Eloise checked over everything with us last week, we're in the clear now. Yes, that just about does it." I took a look around the room. It seemed quite shipshape.

"How about these flowers? Shall we go together to call on the people, or do you very much prefer to do as we did last week and each take one?"

"Doesn't really matter to me. I have the car this week and more time. We can go together, if you'd rather."

"I would rather." She laughed apologetically. "You see, I don't know all these people as you do. They are strangers to me and I to them. When I go up on the porch to ring the bell, I find my hands getting all clammy."

"Really? But you always look so poised and self-possessed."

"Sheer protective coloring, I assure you. I'm tall, so I can't shrink up like a blushing violet. But don't think I don't want to sometimes. Remember how long it took me to come to the women's meetings after I joined the church? I used to want to, but until you and Mrs. Larson called on me and made me feel how much I was wanted, I just could not make myself come."

"My goodness, how deceptive appearances can be. You said something once before about being timid among strangers but I didn't think you still thought of yourself as a stranger. We certainly love having you as one of us."

"And I do feel at home among the women who are active in the church. It's just with the ones on the fringe who don't know me or have much interest in the church that I still feel shy. Oh, now we've talked too much about it and I'm afraid I've exaggerated a little bit. Let's say no more about my silly childishness. I'll grow out of it by the time I'm 80."

"LET'S SEE where these flowers go. The pastor put the names over here on the bulletin board. Oh, yes, there's Mrs. Hirch. She is the dearest soul. You'll just love her. She's been housed up for

about two years with arthritis. But in spite of the pain and helplessness, she's as bright and alert as anyone in the congregation. I always feel better for a visit with her. So we'll go together and both get a lift from her wonderful Christian spirit."

"And doesn't the other go to a new mother?"

"Yes, Frances Jenner. She doesn't get to many things at the church because she has four other children, all quite young. But she comes to the services when she can and she's a wonderful mother."

"That makes our visiting a little different this week. Remember the old man we took the flowers to one week who snorted, 'Flowers? What do they think I'm going to do with them? Wear 'em?' "

"Oh, that was Mr. Buch. Not the one on the church council but his father. He's hardly responsible any more. We sent them more for the rest of the family than for him, really. Florrie doesn't have an easy time with him."

"I should think not. I often wonder what I will be like in my old age. Grouchy like that, or sweet and patient like this Mrs. Hirch we're going to see? Sometimes it scares me!" She shivered.

"Don't worry about it," I advised.

EACH TAKING a bouquet, we went out into the chancel. We stopped for a moment before the altar to say a little prayer. I wanted to ask for help to say the right thing where we were going. I'm not timid but sometimes I speak too fast and have uncomfortable feelings afterwards. Then, too, I wanted to say the right thing to Mrs. McIvor. She's such a lovely person and seems so full of unexpected fears and worries. As I stood there with bowed head and all these thoughts bobbing around in my mind, the simple prayer of my childhood seemed to fit. "Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer," I prayed.

When I raised my head and turned, Mrs. McIvor raised hers and smiled. "Sometimes I get so steamed up about such little things. Thank you for listening."

IN THE CAR, we looked again at the addresses on the card we had received from the pastor. How he keeps up on what is happening all over the congregation is beyond me! But he always seems to know about the needs of the various members.

I slid away from the curb and into the stream of traffic. We had let the flowers go until Monday, since neither of us could take care of them last night. Now, we were so late the noontime homeward rush was in full swing.

"We will probably run into lunch time where we are going," I laughed. "I doubt whether we get in at either house."

"And all my foolish talk will have been for nothing."

"Not for nothing!" For a minute I wondered whether I dared. Then I gibed, "After this I'll have no more inferiority complex around you. When I see you looking so tall and beautiful and composed, I'll think, 'Anyhow, I'm not a great, big fraidy-cat!' "

SHE LOOKED AT ME for a moment. Then she started to laugh. It seemed to bubble up from deep inside.

Under my own laughter, there was a definite feeling of relief. I wasn't so sure the words were wise, but she had read the friendliness of my heart. I hoped I'd broken more than the ice between us.

Personal Problem Clinic

Cause and cure

QUESTION: Ben is my neighbor—the third boy in a family. His two brothers are likeable and are getting along well in school. But Ben is a terror. He is doing poor school work despite a good intelligence rating. He is disliked by practically all the children, is a great trial to his teacher, and is considered a future criminal by the neighbors. He destroys flower-beds in summer, throws stones through windows, throws dirt on hanging wash, and insults both grownups and other children.

Ben's father has tried to handle him with a strong arm, but the result is that he hates his father and ignores his mother. His teacher is at her wit's end. If the neighbors had their way, he'd be in a reform school.

REPLY: Understanding must come before action—diagnosis before prescription. Since the boy has a good mind the element of low intelligence is ruled out. The source of trouble probably lies in some experience he has had or is having. The fact that he is generally disliked is significant. But why is he disliked? The ready answer in his attitudes and behavior. So it seems that there must be some cause prior to the reactions to his antisocial actions.

In a similar case it was found that, when the boy was born, his father was disappointed. The father wanted a girl because there were already two boys in the family. His mind was fixed against the boy from the start. His father never gave him a chance, offered him no companionship, and punished him unmercifully for small offences. The boy resented this treatment, and tried to get back at the world and gain some attention by rowdyism.

His teacher, after trying some impractical measures, decided to find the causes of the trouble. She discovered the home situation, and the neighborhood attitude, and was already aware of the feelings of the other pupils toward him. He was receiving recognition nowhere—the whole world seemed to be against him. He needed opportunity to follow some interest which appealed to him.

The teacher found that he had an interest in molding—and later, in singing. She gave him special opportunity, attention, and encouragement. He responded and began to make progress. For the first time he felt that someone cared for him. The teacher's new attitude prompted the children to reappraise the boy, so he began to get recognition from them. The final results were gratifying.

Ben may have a somewhat similar background. Isn't it possible for his teacher and parents to cooperate in solving this problem? Someone will have to take the lead, and both home and school will need to assume a constructive attitude toward him. They will have to help him get a start in doing something worthy which he likes. While the teacher may well lead off the home will have to offer understanding and good will—the teacher may have to help the parents come around to a helpful viewpoint. In the whole procedure, an understanding Christian love is needed.

Drifting apart

QUESTION: When my two boys were small I was their close companion, but "busyness" has created a wide rift. How can I again get on the inside?

REPLY: 1) Engage them in conversation. Explain your situation and your desire. Then take the initiative in doing together some of the things which they have mentioned as real interests. Keep up the contact along lines that appeal to them, but don't overdo it. Don't get in their way. Keep an ear to the ground.

2) Read *Understanding Boys* by Clarence C. Moser. —EARL S. RUDISILL

KNOW THE BIBLE

A Series of Comparisons of the King James and RSV translations of the Bible

By RALPH D. HEIM

Read PSALM 100

TWO PARTICULARLY significant changes in Old Testament translation occur in the Revised Standard Version of this psalm. "Steadfast love" is used for "mercy" and "truth" becomes "faithfulness."

"Steadfast love" comes from a Hebrew word that is used frequently and valued highly. Scholars have differed as to the proper translation of it; actually, they say, there is no exact English equivalent. At any rate, "mercy" is not right. Another Hebrew word would have been used if our idea of mercy as charity, helpfulness, and forgiveness had been in view.

THIS WORD REFERS to God's loyal devotion, grounded in love. It goes beyond legal obligation and gracious sentiment; it is an active attitude that can be depended upon to the utmost. God does everything that he can properly do for his people, through a love that is unfailing. This, now, the psalm declares.

"Truth," too, which now becomes "faithfulness," comes from a frequent and important word in the Hebrew text. But when we read "truth" we begin to think about facts that are accurate, propositions that can be proved or, perhaps, about promises that will come true. The old Hebrews, though, were not as much concerned about these things as we are. Here they were thinking about God's dependability and the assurance they could have that he would always act according to his nature.

(King James Version)

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness: come before his presence with singing.

Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

(Revised Standard Version)

Make a joyful noise to the Lord, all the lands!

Serve the Lord with gladness! Come into his presence with singing!

Know that the Lord is God! It is he that made us, and we are his; we are his people, and the sheep of his pasture.

Enter his gates with thanksgiving, and his courts with praise! Give thanks to him, bless his name!

For the Lord is good; his steadfast love endures for ever, and his faithfulness to all generations.

Thus mercy and truth have been changed because our ways of thinking about their meanings do not square with the ideas of the Hebrews. The fitness of the change can be recognized better if we remember one of the characteristics of Hebrew poetry. The singers of Israel got their effect in part by parallelism. This is to say that they balanced measure against measure, repeating the thought with a slight variation. When we compare the KJV of verse 5 with the RSV we find the latter true to the poetic form.

Besides, the linguists will tell you that the old mercy and truth came from the same Hebrew language root and should be translated by similar expressions. Now they are.

Mythology and Theology

Faith and Culture. By Bernard Eugene Meland. Oxford University Press. 229 pages. $3.75.

This book represents the attempt of one of our Chicago theologians so to reconstruct liberalism as to meet both the challenge of neo-orthodoxy and the needs of our time. The first part includes his statement of what he will take from liberalism, the sources of new material, and the resulting reconstruction of faith.

Meland will accept the immanentism which was one of the hallmarks of liberalism, but he severely criticizes both its narrow interpretation of reasonableness and individualistic moralism. The sources for his reconstruction are modern cultural anthropology, emergent evolution, and process metaphysics such as Bergson's. Within this framework, myth takes the place of science as method, and culture the place of nature as the baseline. All these are brought together in a way which he believes will give our culture its needed unity, depth, and height. The result is a unique, but increasingly popular, middle-of-the-road combination in which emergence serves to combine the contributions of strict causal laws and transcendent interference, and metaphysics takes the place and brings together the offerings of psychology and theology.

The second part of the book presents faith, expressing itself in myth, as the dynamic of culture. And the last part contains the attempt to apply this approach to the ultimate issues of sin and salvation with which Christianity has been concerned. Man responds, says Meland, to the human situation in terms of feeling, rather than either scientific reasonableness or moralistic action. The immanent God to which we thus ultimately respond in culture is seen in terms of the ground of meaning and being. And the basic relation in which man stands thus seems to be that of part to whole, radius to center, or consequent to ground.

Helpful as Meland's myth is toward understanding the social and historical nature of the human situation, it does not do the specifically religious work of changing it through lives which have been changed. We are forced to conclude that our author is asking the aesthetic question of unity rather than the religious question of salvation, that his emerging immanence no more attains to the Incarnation than either scientific or romantic immanence of the past, that myth can no more forgive than reasonableness could, and that mythologians are not to be confused with theologians.

N. E. Richardson, Jr.

Gettysburg College

Memories

The Coffee Train. By Margarethe Erdahl Shank. Doubleday. 285 pages. $3.50.

"The prevailing northwest wind, blowing fresh and eager from the plains of Saskatchewan, was the voice of Dakota. Several times a day the singing prairie was silenced by the shrill blast of approaching passenger trains . . . In the afternoon, a little after four the east-bound train whistled at the cemetery crossing, sped past wheat fields and pasture lands and puffed into the little yellow depot. This Grandma called the Coffee Train."

The whistle of the train was the signal for the people of Grand Prairie, North Dakota, to pause for afternoon coffee. "A hundred coffee pots were taken from the backs of stoves and placed on front burners . . . Home from school we children smelled the rich aroma of coffee in the air, found plates of sweets and fancy breads on the table; and sometimes we were included among the adults."

This story is the lovingly remembered childhood of a Norwegian child reared by

her grandparents among American-Norwegian relatives. The fragrant aroma of coffee and cinnamon, the ticking of the old kitchen clock, the singing of the coal in the firebox—this picture of an idyllic family life must awaken a longing among those who remember a childhood of such richness within a close-knit family—of chores on cold winter nights, evening devotions around the lamp, slipping to bed between icy sheets, Saturday mornings devoted to Luther's Catechism, Saturday afternoons to ice skating and, later, Norwegian fairy tales.

Sorrow, joy, all the stuff of life are woven into a rich fabric seen through the eyes of the growing girl who has been blessed beyond measure. Rich in sentiment, the book has no false notes. To those unacquainted with such a background it gives an enchanting picture and leaves a strange nostalgia for a life one thought to meet only in dreams.

JEANNE SITTLER

Chicago

Ministry to the Bereaved

The Funeral and the Mourners. By Paul E. Irion. Abingdon Press. 186 pages. $2.75.

When death comes, pastoral care of the bereaved offers a challenging problem. It includes applying the comfort of Scripture during the first shock of grief, conducting a funeral service expressive of Christian faith and hope, and post-funeral counseling.

This book considers chiefly the funeral service itself, applying what the author calls "dynamic psychology" to the situations to be faced. There are four possible purposes for the funeral service. One is theocentric, designed to undergird a belief in the sovereignty of God so people can draw upon the resources of God's spirit. Another purpose, which the author notes is happily waning, is hortatory, sounding a warning to the mourners. A third purpose is served in the sense of community which it brings in a Christian church, allowing the congregation to express its concern at the loss of a fellow-member. The fourth purpose is to provide the climate for "therapeutic mourning"—another favorite term of the author. Mourning is explained psychologically as a healing process which helps make possible the necessary adjustments and reintegration of the personality of the bereaved.

With sound commonsense and a solid psychological background, as well as conservative Christian faith, the author proceeds to examine the funeral service, funeral practices, and the pastoral care which accompanies this event.

Lutheran readers will regret that Dr. Irion does not comment upon the Lutheran "Order for the Burial of the Dead" although he examines in some detail the funeral services of other denominations. Dr. Irion is an Evangelical and Reformed pastor. His book will help many pastors to render a more effective ministry.

A. P. S.

Christ for Today

One Fine Hour. By Frederick K. Stamm. Harpers. 176 pages. $2.50.

Using selected portions of Jesus' life, Dr. Stamm traces, sympathetically and with obvious devotion, our Lord's development. While the author tries to show that the meaning changes with each generation, Jesus remains the contemporary of all. Today the important question is, can Christianity survive hatred, inhumanity, and war? The author answers in his last sentence: "One fine hour before the Cross is enough to save us from cynicism, despair and unfaith."

The author doesn't like what he says theologians have made Jesus. He makes the challenge: "Not a creed but a life . . . Jesus is worshiped though he wanted to be followed." His delineation of Jesus' development is from the human angle. While excellently done, it detracts from a full evaluation of the Lord and Saviour. As the author puts it: "How the dogmatists over the centuries have made the salvation of mankind depend upon one single death upon a Cross is puzzling to anyone who knows that the crimson strands of vicarious sacrifice are woven into the texture of creation."

The volume has many excellencies; its theology leaves much to be desired.

Reading, Pa. W. R. SIEGART

OVERSEAS

GERMANY: Berlin. Feb. 8.—PEOPLE HERE are hoping the "Berlin peace conference" lasts a long time. They are not hopeful of the results, but appreciate the let-up in cold-war tension which came when plans for the conference were definite.

There had been 70 or 80 Lutheran pastors arrested by East Zone political officials in the period before there began to be talk about holding the conference. After the talk began, all harassment of church leaders ceased. Church officials in East Germany had been requesting an import license for paper to be used in printing Bibles and religious tracts. The request was ignored until just a few weeks ago, when it was announced that spokesmen of the four powers would meet in Berlin. Then a license for 100,000 pounds of paper was granted.

The Christian youth organization, *Junge Gemeinde,* suffered from restrictions on its meetings, retreats, and so forth. Permits have now been granted to almost all groups to come together in large numbers for conventions. For the first time since 1950 bans on group meetings have been lifted. It is no wonder that East Germans hope the Berlin conference will last a long time. They do not believe this is in any way an indication of peace or permanent German unity. But it is a reprieve from constant harassment and investigation. It is a break for the Lutheran Germans in the East Zone, who have seen no such freedom for three years.

GOVERNMENT COLLECTION of the church taxes has been abolished in East Germany. It is now the church's responsibility to collect tithes, pledges, and funds to support churches, schools, and institutions in the Soviet Zone. The 17 million Lutherans in this area have responded willingly.

With the help of Lutheran World Action, the 7,000 pastors, 10,000 teachers, and 10,000 deaconesses are directing a strong church program behind the Iron Curtain. Students graduating from the state universities insure a steady supply of ministers and teachers. Although economic and financial conditions in the East Zone are much poorer than in western Germany, members of the churches have been able to bear the burden with much success.

The churches realize that failure of the Berlin conference would be harmful to the Christian situation in the East Zone. It is considered a critical symptom that the East Zone premier, Otto Grotewohl, says that he cannot promise that the *Kirchentag* can take place this summer in Leipzig. Until recently the government had seemed friendly to the plan. The fact that this attitude has changed indicates how little the East Zone government expects the Berlin conference to accomplish.

BERLIN IS A GREY CITY. There is a hopeless sameness in buildings and in men. Everything blends. Yet people plod onward, possessed by a fierce spirit of self-preservation. A 12-year-old child speaks to me, and in his eyes I see a wisdom which is frightening. "I will survive," his eyes say, "when you perhaps may not. I know. I have done it."

In sharp contrast to the outward appearance of the people is their wonderful indestructible spirit. They laugh easily. They love flowers, music, and—most amazingly—life itself.

Berlin is called an island in a vast sea. But to me it seems to have the deadly quiet of the center of storm, a storm that has become "old stuff," a roar so constant that it is no longer heard. Berliners don't clamor to escape. Although not brave, they are unafraid. They escape within themselves and hide behind the blankness of their faces. They appear unaware of their strange situation, showing neither pity nor hate.

The crowds of people give me the impression of dormant strength. It is not strength which will fling its arms around and growl uselessly. It is the strength that has learned to stand in one place and repel. This is safer than running away.

—JOSEPH G. KILLINGER

PACIFIC SOUTHWEST SYNOD CONVENTION

Tambert Elected President to Succeed Beasom

By HOWARD L. LOGAN

Seven new congregations received. Constitution revised

THE PACIFIC SOUTHWEST SYNOD, formerly called the California Synod, elected its second full-time president. In 1944 after establishing the office on a full-time basis synod elected the Rev. James P. Beasom, pastor of First Church, Glendale, to be its first full-time servant. Pastor Beasom had served two years as pastor-president before assuming the office full time.

Again in 1954 the synod elected the pastor of the First Church, Glendale, to become its second full-time president of five years starting July 1. The Rev. Carl V. Tambert has served the Glendale congregation since 1945, coming from Reformation Church, St. Paul, Minnesota. He had served other congregations in Minnesota and Iowa. Pastor Tambert is a graduate of Carthage College and Northwestern Seminary.

When Dr. Beasom was elected president, the Glendale congregation was the synod's largest with 518 communicants. When Pastor Tambert was elected president ten years later, the Glendale church again was the synod's largest congregation with 1,020 communicant members.

DR. BEASOM during the convention indicated that he had desired to retire. He was stricken ill on the evening of the first full day of the synod meeting and had to go home. Latest report is that he is recovering vigorously. During the ten years that Dr. Beasom served as the president of the synod the following gains and progress have been made.

	1943	*1953*
Communing Members	6,582	19,767
Baptized Members	16,055	41,369
Number of Congregations	38	88
Apportionment Paid	$23,408	$192,574
Average Membership of Churches	173	225

DR. CARL V. TAMBERT
Another man from Glendale

For the first time in a number of years, Dr. Beasom preached the convention sermon in Trinity Church, Long Beach, on Feb. 1. At the first business session Dr. Beasom and Mrs. Beasom were presented with tokens of esteem from the congregations in Hawaii by Pastors F. A. Swanson and Thomas Allport. During the year nine new pastors were ordained in synod and nine others received from other synods.

THE SYNOD adopted a new constitution. Most conspicuous item in the revision is the change in name from California Synod to Synod of the Pacific Southwest. The two conferences were divided into four, providing for Arizona and Hawaii conferences.

Seven new congregations were received into synod. These were organized in Downey, Orinda, Concord, Sacramento,

Santa Cruz, Long Beach, Calif., and Yuma, Ariz. Six more are being developed at El Cajon, Fresno, Mountain View, Orange, Placerville and West Covina, Calif.

The Rev. L. H. Steinhoff, president of the Pacific Synod, represented the United Lutheran Church in America. It was encouraging to note that only a few congregations were without lay delegates and many had a delegate and alternate. Growing interest on the part of laymen in the work of the synod has been helpful.

The executive committee was instructed to study the possibility of calling a mission superintendent, and was given power to call such a person if it seems desirable. Synod approved plans of the California Lutheran Home for the Aged to expand its facilities by erecting a $75,000 addition. The Leadership Training Corporation of the synod reported it has received cash and pledges of $70,000 toward its goal of $100,000 for new leadership facilities. Synod approved the establishing of a home mission loan fund of $100,000 to be raised in ten years.

In addition to election of Dr. Tambert as president, others elected were: Vice presidents, the Rev. Milus Bonker, Richmond, Calif., and the Rev. Frank Clutz, Phoenix, Ariz.; secretary, the Rev. Paul Wolpert, Fresno, Calif.; treasurer, Mr. Carl Bell, Huntington Park, Calif.

Delegates to United Lutheran Church convention:

Clergy: Carl V. Tambert, Milus W. Bonker, H. Paul Romeis, James P. Beasom, Frank Clutz, George Spindt, Paul Wolpert, Ross Hidy, Robert Romeis.

Laymen: Robert Cummings (Pasadena), Gilbert Olson (Phoenix, Ariz.), Carl Bell (Huntington Park), William Scheehl (Berkeley), Paul Thomas (Phoenix, Ariz), Robert Brammer (Altadena), Albert Gercke (San Francisco), Howard L. Logan (Glendale), Leo Johnston (Fresno).

LETTERS *to the editor*

More About Mary

SIR:

Letters in the Feb. 3 LUTHERAN in regard to the statue of the Incarnation dedicated in Reading, Pa., appear to express prejudice against the unfamiliar rather than sound Lutheranism. Surely to call attention by this artistic means to the redemptive event which we confess in the Nicene Creed when we say, "and was incarnate by the Holy Ghost of the Virgin Mary," is most certainly not paganism. It is good biblical, confessional Lutheranism.

(REV.) GLENN C. STONE
New Hyde Park, N. Y.

SIR:

Even though the Roman Church teaches errors regarding the Virgin Mary, this does not mean that a statue of the Virgin and Child may not perform a true biblical and Christian service to man by reminding him of our Lord's human birth and the fact that God came to earth in the form of man to redeem the world. PAUL H. SMITH
Cincinnati

SIR:

I do not see too much harm in statuary in or on the church premises provided it is used as it should be: namely, as helps to worship. Smacks of Romanism? No. If that be the case, we may as well cut down the beautiful altars and in their place put a "communion table" as the Calvinists do.

Alliance, Ohio ELLIS L. KARNS

SIR:

It would seem that some would obliterate one of the early Christian forms of audio-visual aids in the comprehension of the

Incarnation of our Lord. If this line of logic is followed, we must also eradicate such forms of Christian art as the world's paintings of the Madonna and Christ Child, stained-glass representations, and illustrated Bibles. (Rev.) Walter R. Keim
Reading, Pa.

Sir:

The Virgin Mary is not the exclusive property of the Roman Church nor is she a person whom Christians of any denomination have any right or justification to ignore. It is not logical to combat the false and unbiblical teachings of Rome concerning her by a blank negativism and a total rejection of any mention of her. Robert H. Mack
Gettysburg College

Sir:

Few seem to realize that Martin Luther himself allowed congregations to use vestments, statues, ritual, and so forth, according to their own desires.
Hellertown, Pa. Monroe H. Fabian

Sir:

In the Lutheran Church there is room for works of art and beauty, and it is unfortunate that there are those who cannot appreciate this rich heritage. I'm sure there are many Lutheran churches which would have to remove their lovely stained-glass windows depicting the Annunciation, Presentation, and Purification of the Blessed Virgin if the radical views of the objectors were to be considered. Charles P. Kern
Norwich, Conn.

Sir:

As one of the three "deluded" clergymen who took part in the dedication of the statue of the Madonna and Child, my presence indicated that I approve of the statue. There can be no central thought of the Incarnation without the person of the Virgin Mother. Otherwise we do violence to the opening chapters of Luke, and must eliminate the Annunciation, the Visitation, and the cardinal dogma of the Virgin Birth.
South Temple, Pa.
(Rev.) John Kaerscher

Sir:

. . . Would your correspondents have condemned the erection of a statue of Martin Luther? Paul M. Mattice
Athens, N. Y.

Sir:

Some of the church bulletin boards with their silly, inane sentence-sermons are far more offensive to the public than a beautiful figure of the Blessed Virgin and the Holy Child. (Rev.) Arthur G. Marcell
Philadelphia

Sir:

Reaction to the Holy Redeemer statue seems to indicate that Lutherans in America take their Calvinism seriously.
Arlington, Va. F. A. Byers

Sir:

We erect statues to our generals and other great people. Wasn't Mary great? She must have been, to have been selected as Mother of Jesus. Mrs. Luther W. Warner
Harrisburg, Pa.

Sir:

We, the congregation of Redeemer Church, Reading, erected a statue of the Mother and Child, a representation which today—no less than for centuries past—is universally understood to set forth the idea of the incarnation of our Lord Jesus Christ . . . We have given the Virgin Mary no more exalted status than does the Holy Bible . . . Charles H. Grim, Sec'y,
Church Council, Redeemer Church
Reading, Pa.

Sir:

I was glad to see that at last some of our Lutherans are aroused over the trend in the Lutheran Church toward Roman Catholicism. I have seen statues of Mary and saints in a Catholic church, but never in a Lutheran. May God help us to get back to the simplicity of Jesus and worship him in spirit and in truth. Sadie Bowers
Newberry, S. C.

WHEN California Synod President James P. Beasom was pastor of First Church, Glendale, Calif., James Youngquist began preparation for the ministry. Recently, the two were reunited in the Lakewood area of Long Beach as Dr. Beasom helped Mission Developer Youngquist organize Mt. Olivet Church, the second ULCA congregation in the area

IOWA:

Synod Prepares for Centennial Observance

By ALFRED J. BEIL

DES MOINES—The Centennial Program of synod has become the thought and work consuming interest of the 36 United Lutheran congregations in Iowa. Special efforts are leading to a climax to be reached at the anniversary convention to be held at St. Paul's Church, Davenport, May 17-20. The special emphasis began Jan. 24 and 25, when the pastors met in Des Moines in a pre-Lenten retreat. Lent and Holy Week will be devoted to evangelism efforts to add 708 new members, or three average size congregations to the membership of synod. At the same time a total of $25,000 is to be raised for home missions and work among Lutheran students at non-Lutheran institutions.

THE CENTENNIAL Pastors' Conference offered the pastors inspiration to prepare for the approaching Lenten season. Prof. Richard R. Syre of Central Seminary, Fremont, Nebr., presented scripture studies dealing with the *Passions of Christ.* Dr. R. R. Belter, president of Wartburg Synod, Burlington, Iowa, presented the true motives and techniques for delivering the Passion message.

SYNOD WAS 100 years old Feb. 10. The first meeting was held at Knoxville, Iowa. The congregation organized there is no longer in existence. Five pastors and one layman constituted the membership at that first meeting. A layman, Judge Brobst, was elected chairman. Among the 34 ULCA synods, Iowa was the 13th to be organized.

SYNOD WAS mission-minded from the time of the first meeting. The minutes of the February 1854 meeting record these minutes: "Whereas, there are various destitute settlements of Lutherans in northwest Iowa, some of whom have corresponded with the Rev. F. R. Shearer, with regard to a supply pastor, therefore, be it resolved: that we recommend the Rev. G. W. Schaeffer to visit them as soon as possible."

CONGREGATIONS of synod continue to build. One out of every six churches was in a major building program last year. Total cost of the construction was $378,000. Two out of every three churches have constructed buildings within the last five years. Several parishes are to build in the next few years.

ST. MARK'S CHURCH, West Des Moines, is rushing the completion of a new $107,000 church building to be dedicated during the first half of the centennial year . . . FIRST CHURCH, Newton, presented a $600 gift to the mission congregation at the groundbreaking service. Three other congregations, St. Mark's, Dubuque; St. Mark's, Davenport, and Trinity, Burlington, gave a total of $1,300 in gifts to home mission projects.

TWO PARSONAGES have been built. ST. PAUL'S CHURCH, Davenport, completed a parsonage at a cost of $31,000 . . . ST. PAUL'S CHURCH, Postville, is completing its parsonage at a cost of $35,000.

NORMAN ULLESTAD was graduated from Northwestern Seminary Feb. 18, and has received a call from Bethlehem Church, Manly. He was ordained in his home congregation, St. John's, Des Moines, Feb. 21. His installation will take place Feb. 28.

CHAPLAIN LT. WESLEY BUCK is being recommended for the Alexander E. Goode Memorial Award. Pastor Buck, formerly of St. Mark's, West Des Moines, is serving at Ladd Air Force Base in Alaska. The official papers report that "Because of his concern for the youth of Ladd Air Force Base, he organized and promoted a 'Teen-Age Club' which provided wholesome activities under competent supervision. All of this activity was accomplished over and above his normal duty assignment which required the sacrifice of many evenings of separation from his home, to accomplish this ministry to the young people of this base."

MISS ESTHER BACON will leave for Liberia the middle of March. She is at present completing a 17-hour course at Morningside College, which includes micro-technique. Over 200 members of Trinity, Sioux City, her home church, attended an African Palaver in her honor recently.

WESTERN NEW YORK:

One Hundred Thousand For One Hundred Years

By FRANKLIN L. JENSEN

BUFFALO—A fund of $100,000 is to be raised by Zion Church, Niagara Falls, Pastor Arthur H. Schmoyer reports. Looking toward the celebration of the 100th anniversary of the congregation in 1957, the congregation voted to undertake this financial drive this spring.

As described by Dr. Schmoyer the anniversary project will contribute $12,000 to the Lutheran Council of the Niagara Frontier for the proposed $300,000 Home for the Invalid Aged; $15,000 toward the establishment of the newest mission congregation, Messiah Church, in Lewiston; $25,000 for rebuilding and enlarging the church organ; $20,000 for remodeling the church basement for more efficient educational facilities; and $22,000 for needed renovations and repairs to church property with an additional $6,000 to defer expenses of the campaign. An encouraging observation by Dr. Schmoyer to the congregation in his annual report stated that benevolent contributions during 1953 were more than four times greater than those of 10 years ago.

THE FAMOUS Sigel Chimes of Zion Church, silent for many months, are now operating again as the result of a $25,000 electrical installation permitting the chimes to be operated from the console of the church organ. The chimes were given in 1912 by Albert Sigel. They consist of 10 bells in the key of E flat weighing 10,480 pounds. Their significance is indicated by the inscription of appropriate Psalm verses on each bell. In an interview with the local press concerning this renovation, Dr. Schmoyer related that the cost of this current improvement exceeded the total cost of the bells, the manual action and tower installation of 41 years ago.

DR. CLARENCE C. STOUGHTON, president, Wittenberg College, was the main speaker at the annual dinner meeting of the Church Extension Society of Buffalo and vicinity. The Rev. Ernest C. French, president, presented an up-to-date picture of the mission activity on the Niagara Frontier. Since 1951 three mission congregations have been established: Good Shepherd, Tonawanda; St. Timothy's, Grand Island; and Messiah, Lewiston. Highlighting the Good Shepherd story was the erection of the new building. The congregation now numbers 239 confirmed members with 221 communing.

ST. TIMOTHY'S, Grand Island, organized last spring, has a communing membership of around 100. On the evening of the Church Extension Society meeting the congregation repaid a $3,000 loan which the society will use to start a $10,000 fund to be raised by 1955 toward the erection of a church building for the congregation.

NORTH CAROLINA:

Makes "Perfect" Ranks First Time Since '49

By DAVID F. COOPER

FOR THE FIRST TIME since 1949, synod became one of that select group of synods paying 100 per cent apportionment to the ULCA, the total coming to $164,596.

With reports indicating only 90.8 per cent of apportionment due for year in hand at the beginning of December, synod's stewardship committee, the Rev. E. L. Meisenheimer, Jr., chairman, made heroic last-minute appeals which resulted in 99 per cent of the 1953 budget of $237,066 being received. In addition, 35 congregations, having given in full their regular apportionments, gave to synod's "Special Benevolen Fund" $5,374.95!

Receipts for regular apportionment a for the five institutions given all or part support by synod came to $328,019.18, $26,376.56 more than 1952 receipts.

SYNOD'S evangelism committee repo that 45 congregations have thus far inc cated holding preaching-teaching missio during 1953, with a total daily average a tendance of 7,021, or a daily average p congregation of 156. The missions, held f five- and six-day periods, reportedly a tracted around 400 prospects, 319 former inactive members, and 79 definite comm ments for adult membership.

The evangelism committee (the Re D. F. Cooper, chairman), along with s lected pastors and laymen from all sectio of synod met with the Rev. Lloyd E. Jacol son, director of evangelism for the ULC Board of Social Missions, at St. John Church, Salisbury, on Jan. 14, discussin evangelism problems and plans.

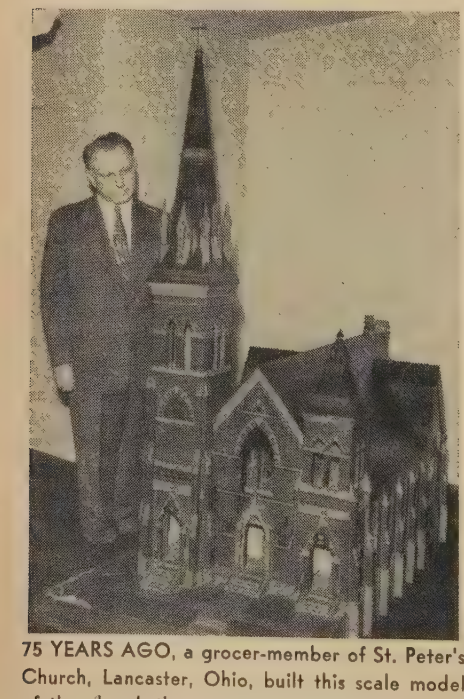
> A recommendation will go from the com mittee to the synod's convention, callin for the securing of a full-time director o evangelism for the synod.

MRS. JACOB L. LACKEY, Hickory, secretar for children's work in the synod, reports 4 weekday church schools now active her with 2,398 pupils thus being served.

CALVARY CHURCH, Spencer, dedicated it $54,000 educational building free of debt o Jan. 3. The building was erected in 1950 Dr. F. L. Conrad, synod president, officiated in the dedicatory ceremonies, and specia messages were brought during the day b the Rev. George F. Schott, Jr., former pas tor, and Mrs. Schott; and the Rev. B. J Wessinger, another former pastor.

THE REV. DAYTON VAN DEUSEN, formerly of Melrose, N. Y., is now an intern chaplain at the Baptist Hospital and Bowman Gray Medical Center, Winston-Salem, in prepara tion for a Lutheran hospital chaplaincy.

MISS KATHLEEN WEANT, formerly parish worker for St. John's Church, Albany, N. Y., assumed new duties as parish worker fo St. Paul's Church, Wilmington, on Jan. 1.



75 YEARS AGO, a grocer-member of St. Peter's Church, Lancaster, Ohio, built this scale model of the church the congregation was then about to build. Recently, the model was cleaned up and displayed as part of campaign to raise $75,000 for extensive renovations. Here, Pastor Andrew Schilling examines model

ONTARIO:

Offerings Received For Toronto Convention

By NORMAN R. BERNER

KITCHENER — Churches of Canada Synod took a gift offering on Feb. 14 to raise funds to play host to the ULCA convention in Toronto, Oct. 6-13. Under the leadership of John Lauman, chairman, and Harry Greb, secretary-treasurer, and with the supervision of President A. G. Jacobi and President Emeritus J. H. Reble, the committee is all set to welcome the guests.

BIGGEST FEATURE of entertainment will be the Sunday rally. Two special trains will move the entire convention to Kitchener-Waterloo, arriving in time for morning worship in the Twin City churches. Dinner will be served in local Lutheran homes. The afternoon mass meeting will be held in the Kitchener Memorial Auditorium. One special will leave for Toronto in the early evening; the second will wait for those who remain for the Luther League program on Sunday night.

THE CONVENTION opens Wednesday, Oct. 5, at 10 A.M. with a communion service in St. James' Anglican Cathedral. Dr. Franklin Clark Fry will preach the sermon. Convention hotel will be the King Edward; sessions will be in the Eaton Auditorium. The Lutheran Laymen's banquet will be held on Thursday evening in the Royal York Hotel. Since the Monday of the convention is Canada's Thanksgiving Day, a special service will be held that evening. Special entertainment will be provided for the women present at the convention.

CANADA SYNOD receipts for 1953 were up more than $14,000 over 1952 for a total of $182,505.97. Even so, they were 6½ per cent short of the apportionment. More than $100,000 (86 per cent of the goal) was contributed to the ULCA budget. LWA gifts showed a slight increase, being nearly $30,000.

THE ULCA Allocation Commission has granted $37,048 to the Board of Social Missions for inner mission work in the Canada Synod. It is proposed to establish agencies to give information and help to the many immigrants, particularly Germans, who have come and are still coming in large numbers. These agencies will be developed in Toronto, Montreal, Hamilton, and Windsor.

THE BOARD OF TRUSTEES of the Home Mission Extension Fund has organized itself and chosen its first officers: Chairman, Walker Anderson, Hamilton; vice chairman, Carl N. Weber, Kitchener; secretary-treasurer, Harry D. Greb, Kitchener. Other members of the board are Dr. J. H. Reble, Walkerton, the Rev. Norman Berner and Ray Kundinger, both of Kitchener, and President A. G. Jacobi.

The extension fund will facilitate the buying of lots and the financing of home mission building. No general appeal has been authorized yet for the fund, but some gifts have already come in. The board plans also to issue some low-interest bonds to raise additional capital.

Martin Luther has still not been able to get past the Quebec censors. However, it is currently being seen in a number of Ontario centers, and is back in Toronto for a second run.

BILLY GRAHAM spent a week-end in late January in Toronto—and drew tremendous crowds. Thousands were turned away from the Coliseum, and from Maple Leaf Gardens where the final meeting was held. A special train took 700 from the Kitchener-Waterloo area to hear the evangelist. Several Lutheran pastors who heard him agreed that "his message is good, but his method of raising money is too high-pressured."

DR. T. A. KANTONEN inaugurated the 1954 Knubel-Miller Lectures in St. Matthew's Church, Kitchener, in mid-January. He spoke on "The Christian Hope," the theme of the forthcoming assembly of the World Council of Churches. Pastors of the Ontario District (Missouri Synod) joined the Canada Synod men for the two-day discussions.

PENNSYLVANIA:

Allentown Churches to Spend $4,000,000 in 1954

By HENRY W. SNYDER, JR.

ALLENTOWN—The general national upsurge in church building programs is reflected in the recent announcement of expansion plans by two more churches in the Allentown Conference. A $130,000 parish education building has been voted by ST. MICHAEL'S CHURCH, Allentown, construction to begin when 75 per cent of the necessary funds are in hand. GRACE CHURCH, Bethlehem, has decided on a $25,000 initial renovation program, calling for enlargement of the Sunday school and parish house facilities.

A RECENT SURVEY in an Allentown newspaper estimated that churches in the Lehigh Valley will spend four million dollars on church building programs in 1954. One third of this estimate reflects the expansion programs of two large Catholic parishes in the area, one in Allentown and the other in Bethlehem. Also included in the estimate is the new $500,000 synagogue of the Keneseth Israel congregation in Allentown. Major expansion projects among Lutherans are in Allentown, where (in addition to St. Michael's) Christ Church is spending $150,000 on improvements; St. Paul's, $200,000; St. Stephen's and Redeemer each $100,000; St. James' Church, $125,000; St. John's Church, $80,000; St. Mark's Church, $100,000; St. Peter's, Hanover, $100,000. St. John's Church, Emmaus, is building a $150,000 educational addition.

LOCAL BUILDING PROGRAMS, however numerous, have not displaced a zeal for evangelism and a missionary spirit among the conference churches. The joint SPRINGFIELD PARISH voted at its annual meeting to purchase a Jeep for the use of the Rev. and Mrs. Paul Slifer, ULCA missionaries in Liberia . . . Women of GRACE CHURCH, Bethlehem, heard Miss Frances Dysinger, WMS promotional secretary, outline the need for Christian nurses in Malaya and Christian women teachers in British Guiana, as the leaders of women's groups in the congregation met together to plan for 1954.

SLEEPING (?) GIANT

In the past three years, attendance at St. Paul's Church in Allentown has tripled! Sunday morning services in 1952 had an average of 461; last year the figure had leaped to 558. (In 1950, attendance had averaged 176.) In addition, the phenomenal $90,000 contributed by members last year was three times the figure reported for total contributions in 1950! An "ordinary Sunday" attendance record was achieved in April 1953 when 1,679 attended church (937) and Sunday school (742).

WOMEN FROM 93 missionary societies in the conference attended the winter meeting of the conference WMS in St. Peter's Church, Hanover Ave., Allentown, Jan. 28, and welcomed into their number a new Women's Missionary Society from St. Mark's Church, Allentown. Major addresses were made at the meeting by Pastor Charles Fair, of the new Christ Church in Levittown, Pa., and Muhlenberg College Professor Ralph Wood, recently returned from duty in Austria under the Lutheran World Federation.

LUTHERAN MEN of the Allentown Conference Brotherhood gathered in Zion Church, Northampton, for a "Fifth Sunday Rally" Jan. 31, and heard Dr. G. A. Bechtold, Ministerium Inner Mission executive, challenge them to "witness for Christ through confession, action, and mercy."

HOLY TRINITY CHURCH, Bethlehem, planned a recent reception for new members as an "International Festival" to emphasize world-wide missions. Speakers were Pastor and Mrs. Paul Gleichman, Riegels-

ville, Pa., former ULCA missionaries in India.

ST. PAUL'S CHURCH, Catasauqua, which adopted "Grace-Giving" on a congregational level at the beginning of 1953, reported at its recent congregational meeting that a year's trial of the new system showed a substantial increase in contributions through weekly envelopes.

MUHLENBERG COLLEGE'S new physical education building, Memorial Hall, was dedicated Feb. 6, with President J. Conrad Seegers and Board President George B. Balmer officiating.

ST. JOHN'S CHURCH, Bath, is making plans for the coming observance of its 120th anniversary . . . GRACE CHURCH, Macungie, recently dedicated new senior choir gowns . . . Three Lutheran institutions, Muhlenberg College, Good Shepherd Home, and Mt. Airy Seminary will receive bequests totaling $40,000 as the result of termination of certain trusts under the will of the late DR. DAVID D. FRITCH, Macungie . . . Allentown Conference LUTHER LEAGUERS, at a recent missionary rally, heard a talk by Victor Kotun, Muhlenberg College student from Nigeria . . . Lehigh Valley LUTHERAN NURSES' GUILD elected Miss Kathryn Kistler president, at a third anniversary dinner meeting Jan. 19 at Muhlenberg College Commons.

PENNSYLVANIA:

College Chapel, Missions Object of Synod Appeals

By LUTHER E. FACKLER

PITTSBURGH—Within a month both the synodical Brotherhood and the synodical Board of American Missions hope to ring the bells of victory. On March 14, the Brotherhood will approach all men's organizations to give toward the chapel in Harter Hall, men's residence at Thiel College. On "The Second M-Day"—Mission Sunday held in February—offerings were received toward the completion

CAMPUS

LENOIR RHYNE College formally opened its second semester Jan. 25, with a total enrollment of 775. The Religious Council announces that it has "adopted" a Latvian war orphan, now living in Western Germany. Under the sponsorship of the council adequate clothing, food, medical care and education will be provided little Irene Gutfricis for one year.

SUSQUEHANNA University will admit for the first time in September, students interested in engineering. The popular 3-2 plans will be in operation—three years at Susquehanna and two years at a co-operating engineering school. Under this plan the student receives two degrees.

CHICAGO Seminary had 400 persons attend "Guest Day," Jan. 31. The visitors were given a guided tour about the campus. The Seminary Players put on a one-act play, "The Builders."

WAGNER College students discovered that since the one college-owned flute was already "in use" in the college orchestra, Miss Yung Soon Whang, accomplished flutist from Seoul, Korea, currently undertaking graduate work at Wagner, couldn't offer her services to Director Luther Dittmer. They promptly set about raising the necessary funds on campus, then presented the new instrument to Miss Whang, who is now a happy member of the college orchestra.

THIEL College's program of religious education featured two guest speakers, the Rev. Paul Offenhiser, Baptist student pastor for western Pennsylvania, discussing "God Needs You," and Dr. Henry H. Bagger, president of Philadelphia Seminary. Dr. Bagger, a former president of Pittsburgh Synod, met with Thiel pre-ministerial students while on campus.

WAGNER College's a cappella choir started a 19-concert tour in six states (Connecticut, New York, New Jersey, Pennsylvania, West Virginia, Michigan) and Ontario, Canada, on Jan. 24.

WHEN 137 persons attended the organizational service for Prince of Peace Church in Pleasa Hills (suburban Pittsburgh), Pa., the photographer took this picture for posterity. The offerin at the first service topped $300; 54 charter members were received into fellowship

PA., PITTSBURGH . . .

of the two-year appeal of $225,000. The report from 1953 showed that 66 congregations have already paid their two-year quota; 144 have paid the one-year quota. There are only 15 congregations in synod who have paid nothing. $80,000 is needed this year to complete the Home Mission Advance Appeal.

MISSION CONGREGATIONS of synod paid in toward benevolence in 1953 more than $110,000. Likewise, more congregations became self-sustaining during the last year than in any year in the history of synod. Several others took large reductions in salary aid and made sizable payments on their loans in order that they might reach their goal in the near future. Three congregations—Conneaut, Ohio, Rose Crest, and Spring Church became completely self-sustaining; while the following only as salary aid—Ashtabula, Cereal Heights, Dravosburg, East McKeesport, McKean, New Kensington, Penn Hills, Pittsburgh, Mt. Zion E.E., Farrell, and Holy Trinity, N.S. Pittsburgh.

IN RECOGNITION of the gift of Thiel students to help bring Miss Lily Agnes Solomon of Rajahmundry, India, to Thiel and in recognition of college emphasis on the foreign missionary outreach of the Christian Church, the Women's Missionary Society of the Pittsburgh Synod showed its gratitude by giving a gift of $5,000 for the reduction of the debt on the Langenheim Memorial Library. During the past year the library debt has been reduced from $42,000 to $17,000. With the pledge of $10,000 by the Alumni Association it is anticipated that

PARTICIPANTS in the organization of Prince of Peace mission (see above) were, left to right: Pastors Luther K. Clare, Homestead Park; J. Bender Miller, Mt. Lebanon; Dr. Donald L. Housen synodical home mission superintendent; Dr. Richard Gerberding, of the ULCA Board of American Missions; Pittsburgh Synod President Lawrence Himmelman; Pastor Ralph Erickson, Baldwin Township; and Mission Developer Thomas L. Guinn. Mission serves suburban Pittsburgh area

the entire debt may soon be paid.

IN ADDITION to Miss Solomon, who could not leave India this year because of illness, the college will enroll next year Mr. Rolf Tauscher, the son of German missionaries who work in the Crissa State, India, and Miss Janet Lewis, daughter of missionaries in Liberia.

ALL CHARTER MEMBERS of new mission congregations will receive through the compliments of the synodical board one year's subscription to THE LUTHERAN.

SPRING CONFERENCE of the Missionary Society will be held late in April and the first part of May. Dr. and Mrs. George Gesler, missionaries on furlough from India, will attend and speak at each of the conferences. Special offerings at these meetings will be divided three ways—$1,000 for the centennial celebration at the Zelienople Orphans' Home, and the balance to be divided between scholarships for training practical nurses at Passavant Hospital and completing chapels in India.

FIRST CHURCH, Pittsburgh, has just dedicated its renovated basement. Seeing the happy crowds come out of the church at the end of the service a passer-by supposing a wedding had just been performed asked one of the men, "Are they married yet?"

Bremer Leads Sessions On Youth Careers

By ROBERT M. LAMPARTER

SCRANTON—"What Time Is It?" was the theme of the Christian Vocation Conference for high school juniors and seniors held Jan. 17 in Holy Trinity Church, Kingston. Sixty students from 12 Wilkes-Barre and Scranton area parishes were challenged by Dr. David Bremer, Muhlenberg College chaplain, to make the final decision as to what to do with their lives by asking not only "What can I do best?", but also "What is the best thing for me to do?" Dr. Bremer's subjects were: "Time to Decide" and "Time to

—HOME MISSIONS—

PENNSYLVANIA: The first mission congregation to be organized in Pittsburgh Synod in 1954 is Faith Church, Center Township, between Aliquippa and Monaca. Mr. LeRoy Dobbe, who will be a senior at Hamma Divinity School when he returns next fall, has been the mission developer.

ILLINOIS: Grace Church, Richmond, celebrated its 15th anniversary by becoming self-supporting recently!

WASHINGTON: Pacific Synod is looking forward to the organization of its third congregation in the greater Spokane area this spring. Missionary organizer Warren W. Pechman has entered the Lincoln Heights area. Sunday school and church attendance has been growing; average attendance is 50. The enrollment in the Sunday school has reached 92. Palm Sunday, April 11th, has been set as the tentative date for organization; the name: St. Luke's.

NEW JERSEY: St. Matthew's Church, mission in Moorestown, and Holy Trinity Church, Beach Haven Crest, tied for seventh place in synodical giving for 1953.

CALIFORNIA: The Rev. William Stremel has resigned as pastor of Good Shepherd Church, Concord . . . The Rev. Franklin Schott was installed pastor of Mt. of Olives Church, Phoenix, Ariz. . . . The Rev. Lloyd Sturtevant was installed pastor of Faith Church, Long Beach.

PENNSYLVANIA: Nearing completion is Faith Church at Millerstown. All work on the brick structure has been volunteer labor. Of the two congregations that merged to form this group, one had been meeting for five or six years in an abandoned school building and the other was part of a union Evangelical-Reformed-Lutheran church. The Rev. Stewart Lengel is pastor.

PENNSYLVANIA: 111 new members last year was the record achieved at Grace Church, Highland Park, Camp Hill, Pa. With a communicant membership at present of over 500, this seven-year-old mission is planning to build a new church that will almost triple the present seating capacity.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

BURNING (third) MORTGAGE at Reformation Church, Philadelphia, Pa., are Pastor Wilton Ernst and Octogenarian Walter J. Bradley. Congregation burned second mortgage of $28,00 held by the ULCA Board of American Missions last fall; remaining indebtedness of $13,500 is he by commercial institution, will be paid off just as promptly, members hope

PA., SCRANTON

Consider Full-time Christian Service." Between the two addresses by Dr. Bremer three panel discussions were held on "Time to Prepare—To Earn a Living, To Enjoy Your Leisure and To Serve in the Armed Forces."

PARISHES OF Wilkes-Barre Conference are currently preparing to carry out the "Ministerium's Appeal for Muhlenberg College." The conference has been divided into ten areas with the following pastors as chairmen: E. T. Horn, D.D., M. L. Wahrman, Mark Lauchnor, L. Samuel Krouse, Richard Rutter, Arthur W. Kleintop, Jr., Samuel F. Stauffer, Calvin Humbert, Frederic Eidam and Walter Fetterly. Each area chairman will be assisted by a layman and woman co-chairman. Conference chairman is Pastor Robert Lamparter, Kingston.

Martin Luther played recently in three prominent area theaters: Strand, Scranton; Paramount, Wilkes-Barre; and American, Pittston. Approximately 14,000 saw the picture in Wilkes-Barre.

WOMEN'S MISSIONARY SOCIETIES of Scranton parishes conducted joint mission study classes on Feb. 9, 16 and 25. Theme of the study classes was "The Church's Task Around the World."

FOURTEEN HUNDRED are enrolled in the Saturday night Youth Canteen conducted b the Wyoming Valley Council of Churche and the Wilkes-Barre YMCA. Average a tendance has been in excess of 700. Car Edwards of St. John's Church is presider of the sponsoring youth group.

CLARENCE E. BEERWEILER, Wilkes-Barr merchant and member of Holy Trini Church, Kingston, was recently electe president of the Board of Directors of th Wilkes-Barre YMCA. Mr. Beerweiler is graduate of Muhlenberg College and ha served on the church council of Holy Trin ity Church.

AT ITS RECENT congregational meetin St. Paul's Church, Shavertown, took actio leading to the enlargement of their physica plant. Growth of the parish made this ac tion necessary. Sunday school space is s urgently needed that temporary quarter will have to be found to help house th growing school.

MEN OF St. Peter's Church, Scranton, ar planning to carry out the King's Me Church Attendance Crusade of the Brother hood during Lent.

CONGREGATIONS of the Hazleton area be gan their annual Leadership Training Schoo Jan. 19. The school which meets in Trinit Church, West Hazleton, was in session eac Tuesday evening through Feb. 23.

WESTERN CANADA:

Canadians Await Luther Film Arrival

By E. G. GOOS

THE LUTHER FILM has come to Western Canada. After a screening for Protestant pastors late in January, it will be shown in Edmonton, Alberta, this month. Calgary pastors have already seen it and the public will see it within a few days. Adverse publicity from Quebec, where it was banned, and in quotes from Roman Catholic magazines is not expected to keep people away. Lutherans have been eagerly waiting for its coming.

WESTERN CANADA has been held fast in the first real grip of cold weather for a couple of weeks. With temperatures hovering around 30 and 40 below, outside construction work has come to a standstill and there are many unemployed. New immigrants have been particularly hard hit because they are not yet entitled to unemployment insurance. "Still I would not like to go back to Germany," says one of them, in Canada only three months. "From what I have seen, I can make a better living here for myself and my family."

AT THE REQUEST of the home missions committee of the Alberta Conference the Rev. H. Luetkehoelter, New Sarepta, Alta., has been called by the Board of American Missions to work among the German immigrants, seeking to integrate them into existing congregations.

ALBERTA RANKS third among the provinces in number of immigrants received, being exceeded only by Ontario and British Columbia.

ARRIVALS in Canada in 1953 came from about 25 different countries including the USSR; but it is estimated that more than half of non-British immigrants came from Germany, a fourth from Holland. In 1953 Germans exceeded 1952 arrivals by 20 per cent.

A LUTHERAN layman Dr. T. O. F. Herzer, active in immigration, has been honored, receiving her Majesty's coronation medal in recognition of his services in the Canadian Christian Council for Resettlement of Refugees. Dr. Herzer, associated with Canadian Lutheran World Relief and working for many years in the Canada Colonisation Company, is a member of Redeemer Church (Missouri Synod) in Winnipeg.

ALBERTA CONFERENCE pastors met recently to study the possibilities of realignment of parishes and congregations. A number of rural congregations have suffered heavy losses with the increasing industrialization of what was once purely a farming area. Traditions make change difficult. A beginning is to be made in the occupation of a number of towns, where at present there is no United Lutheran Church.

TABULATIONS on the Edmonton area evangelism preaching mission conference, held in the last week of October, have been completed. Five hundred workers studied methods of evangelism as it may be promoted through the Sunday school, the auxiliaries and the church services. One thousand attended the mass service at which the missioners and pastors of the congregations were commissioned. Through preaching mission services in 28 churches it is estimated 3,000 to 3,500 were reached. Largest

THE REV. CLARENCE B. LUND, associate pastor of Messiah Church, Denver, Colo., the past three years and editor of "Sursum Corda" since 1939, was called by the Northwest Synod to be its synodical parish education secretary and youth director, effective Jan. 1. Pastor Lund has been active in church music and youth circles since graduation from Northwestern Seminary in 1934. He is a member of the ULCA committee on worship.

WESTERN CANADA . . .

attendance recorded was in a rural congregation. Evangelism as an ongoing program is continuing in many of the congregations, especially where there is an active Luther League.

TO MAKE A MEETING of synod possible in 1954 pastors and lay delegates will have to pay a $20 fee, according to word just received from the executive committee meeting at Saskatoon in January. No provision was made in the budget for a costly meeting of synod. The meeting is scheduled for July 4-7 at the Lutheran College and Seminary at Saskatoon, Sask. It is expected that the new administration building will be ready for dedication at that time.

LUTHER LEAGUERS in Alberta met in Patience for the annual convention of the Alberta District Luther League Feb. 7-8 . . . TRINITY CHURCH, South Edmonton, has reached a membership of a thousand baptized. It is by far the largest congregation in synod . . . ST. JOHN'S, Edmonton, has initiated a building fund . . . ST. MATTHEW'S, Spruce Grove, will have to move its church to make way for widening of the highway . . . PASTOR G. BECKER resigned his ministry at Ellerslie to accept a call to the Conestogo Parish in Ontario . . . THE REV. H. MOEHLMEYER, Beausejour, Man., has accepted the call to St. Paul's, Ellerslie, and will begin his ministry this month . . . BETHANY CHURCH, Inglis, Man., and ST. MARK'S, Markinch, Sask., have installed electronic organs. The other congregation in the Markinch parish, Zion at Wheatwyn, helped its pastor to acquire a new car.

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DECEASED

Mrs. William C. Day

Mrs. Ruth Elva Day, 59, of Red Lion, Pa., wife of the Rev. William C. Day, pastor of Grace Church in that community, died Jan. 4 in York, Pa., Hospital, following a two weeks' illness.

Daughter of Daniel C. and the late Josephine S. Shanebrook of Littlestown, Pa., Mrs. Day was active in church organizations.

Surviving in addition to her husband and father are four children: William, Jr., Cumberland, Md.; Naomi, Arlington, Va.; Mrs. Luther Fertner and Mrs. Robert E. Graham, Red Lion. There are three brothers: Ivan and Roy Shanebrook, Bonneauville, Pa., and the Rev. Richard S. Shanebrook, pastor of Immanuel Church, Manchester, Md.

The funeral was held Jan. 7 from Grace Church. Interment was in Red Lion.

Mrs. John Fitz-Randolph

Mrs. Katherine Fitz-Randolph, widow of the late Rev. John Fitz-Randolph, pastor of St. Peter's Church, Scranton, Pa., died Dec. 11. She was 93.

Born in Ross, Ohio, April 5, 1859, she was educated at Western College for Women (now Miami University) and the New England Conservatory of Music. She studied abroad and at one time, sang for Queen Alexandria. Following European tours, she returned to the United States and established a studio in Scranton.

She was active in church and music circles in Scranton and Wilkes-Barre. Her alma mater conferred the degree of doctor of humane letters on her for "her Christian influence upon and her charitableness toward her pupils."

Surviving are a son, Sigismund Fitz-Randolph, of Munich, Germany, and three grandchildren: Deidre and Robert Eddison, of London, England, and Robert Fitz-Randolph, of Munich.

The funeral service was conducted in St. Peter's Church, Scranton, Dec. 14 by the Rev. George W. Fritch. Interment was in Ross, Ohio.

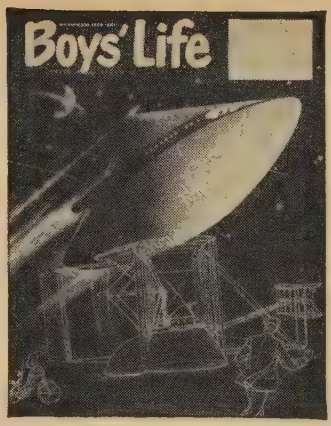
Mrs. Naomi E. Frenzel

Mrs. Naomi E. Frenzel, wife of Dr. John R. Frenzel, pastor of Tabor Church, Chicago, died Jan. 9 at the age of 61.

Born Naomi E. Fiene in Steeleville, Ill., in 1892, she was married to the Rev. John R. Frenzel in 1919, and shared in her husband's work in Immanuel Church, Lake Geneva, Wis., and Trinity Church, Golden, Ill., before going to Chicago in 1930. Mrs. Frenzel was active in the Chicago Lutheran Seminary Guild and Maywood Children's Receiving Home.

She is survived by her husband, four brothers, and a sister.

The funeral was in Tabor Church, Jan. 13, in charge of the executive committee of the Wartburg Synod. Interment was in Mount Greenwood Cemetery, Chicago.



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Rev. Matthias F. Walz

The Rev. Matthias F. Walz, pastor Trinity Church, Newark, died Jan. 10. was 63.

Born in Troy, N. Y., he was a gradua of Cornell University and Philadelph Seminary. He was the son and grandson clergymen. He served as pastor of Trin Church for 37 years. He was ordained the ministry in 1914.

He is survived by his wife, Mrs. Ha W. Walz; a brother, the Rev. A. Raymo Walz, retired, now living in Florida; and sister, Miss Catherine Walz, of Asbu Park, N. J.

Funeral services were held in Trin Church, Newark, with Dr. Arthur Herbe pastor of Holy Trinity Church, East Oran officiating, and assisted by Pastor Arth N. Bean of Maplewood.

CHANGES OF PASTORATE

CENTRAL PENNSYLVANIA SYNOD

DAEHLING, FRANCIS A. From First Churc South Sioux City, Nebr. To Zion Churc Lancaster.

HARKINS, JOHN W. From Grace Churc Shamokin. To Evangelical Luthera Church, Greencastle.

MOORHEAD, GERALD E. To Liberty Valle parish. (Following graduation from Ge tysburg Seminary.)

FLORIDA

KINPORTS, PAUL M. From St. Matthew Church, Charleston, S. C. To Clearwate mission developer.

PUGH, W. E. From Trinity Church, Jack sonville. Retirement.

MINISTERIUM OF PENNSYLVANIA

DEATON; L. CROSBY. From Philadelphi Seminary, student, to Trinity Church Germantown, Philadelphia, assistant pas tor. 5300 Germantown Ave.

HEMPEL, WALTER T. From Atonemer Church, Wyomissing. To Church of Ou Saviour, Philadelphia. 603 E. Alleghen Ave.

HOH, PHILIP R. From LWF and LWR in Europe. To Holy Trinity Church, Wilmington, Del. 2803 N. Van Buren Ave.

REESER, CLARENCE D. To Longswamp parish. 617 Gregg Ave., Reading.

SELL, HAROLD W. From St. Paul's Church, Fleetwood. To St. Luke's Church, Allentown. 530 Allen St.

NEBRASKA

VOLKER, WILBUR. From Wolbach parish. To St. Paul's Church, Wayne.

NEW JERSEY

DAHLQUIST, ARNOLD J. From Chaplaincy. To Calvary Church, Cranford.

DEBROTZKE, ROBERT. From Gettysburg Seminary. To Holy Trinity Church, Elizabeth (following graduation).

NODYNE, PETER W. F. From Bethany Church, North Bergen. To Emmanuel Church, Friesburg.

ROSS, WILLIS M. From Chaplaincy. To St. Trinitatis Church, Jersey City.

ZIEBELL, CARLTON. From Gettysburg Seminary. To Holy Trinity Church, Caldwell (following graduation).

PACIFIC SYNOD

DION, CHARLES. From Salem Church, Albert Lea, Minn. To Holy Trinity Church, Mercer Island, Wash.

PITTSBURGH SYNOD

COOK, JAMES F. From St. Paul's Church, Coudersport. To Homer City parish.

LOGAN, WILLIAM A. From Alpha Church, Turtle Creek. Retirement.

SOUTH CAROLINA

CRUSE, GUY C. From Gold Hill parish, N. C. To Cedar Grove Church, Leesville.

VIRGINIA

SNYDER, WILLIAM R. From Gettysburg Seminary. To St. Paul's and St. Luke's churches of Shenandoah parish.

MISSIONARIES

CHANGE OF ADDRESS

COLEMAN, WILLIAM D. To Kennedy School of Missions, 55 Elizabeth St., Hartford, Conn.

MILLER, L. S. G. From 1869 W. 39th St., Los Angeles. To 2514 Sixth Ave., Los Angeles 18, Calif.

STELLING, HERBERT P. From Guntur, Guntur District. To ULC Mission, Rentichintala, Guntur District, South India.

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IN CONCLUSION . . . . . .

IT SEEMS THAT some United Lutherans can get more excited about things that are not important than about anything that is. After we printed in the Jan. 6 LUTHERAN a picture of a statue of the Mother and Child which had been dedicated on a church lawn in Reading, Pennsylvania, I received many letters condemning the statue.

We printed a sampling of these letters in the Feb. 3 LUTHERAN. Then came a deluge (I counted 40) of letters on the other side of the statue question, and this week we print a sampling of these. If this keeps up, there won't be room on my desk for the usual crop of letters attacking and defending Senator McCarthy.

MOST PROTESTANTS, especially at Christmas, love to see pictures of Mary with the Christ Child in her arms. Pictures or statues in or around our churches have usually been considered by Lutherans as desirable in heightening the mood of worship. There is no reason why the Virgin Mary and the Infant Christ should not be portrayed along with other subjects of Christian art.

Lutheran teachings allow us a lot of room for being different from one another. A congregation may build a church shaped like a silo if it wishes, and its pastor may put on vestments such as he thinks Noah wore on the ark. So long as things are done "decently and in order," anything is all right. It strikes me, though, that 1954 is a queer time to dedicate a statue of Mary and the Child Jesus. It seems like an imitation of things Roman Catholics are doing in their Marian Year.

In December Pope Pius prayed to Mary to "convert the wicked, dry the tears of the afflicted and oppressed, comfort the poor and the humble, quench hatreds, sweeten harshness, safeguard the flower of the purity of youth, protect the holy church."

Yet Mary was a simple Galilean girl who had a beautiful, humble role in bringing forth the Redeemer of the world, and after that had no place in God's great design. The powers that the Pope attributed to Mary in his prayer are mythical, created out of Roman Catholic imagination. There is a close connection between this neurotic Virgin worship and the celibacy of the Roman Catholic clergy. If I were pastor of a Lutheran congregation in Reading, Pennsylvania, I would be especially careful to steer clear of any appearance of sharing in this heresy.

EVERY MONDAY at 8 A.M. I drive by that bedraggled bush in Philadelphia's Fairmount Park where last autumn it was rumored that the Virgin Mary appeared. This month for the first time there was no policeman on duty at the bush and nobody was there praying. But the bush is still hung heavily with ribbons and ornaments that look like Buddhist prayer flags.

People will be gathering around the bush again, as soon as the weather is better. They will pray for miraculous cures of their dear ones, for better jobs and so forth. They will pray to Mary, Queen of Heaven (who isn't mentioned at all in the writings of the first and greatest Christian theologian, the Apostle Paul). This simple-minded hunger for miracles in Mary's name has been built up through centuries of Roman Catholic superstitious worship.

I'm sure Lutherans are 99 per cent safe from the stupidity of this Mary cult. But why give the remaining 1 per cent encouragement? —ELSON RUFF

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by Helmut Gollwitzer

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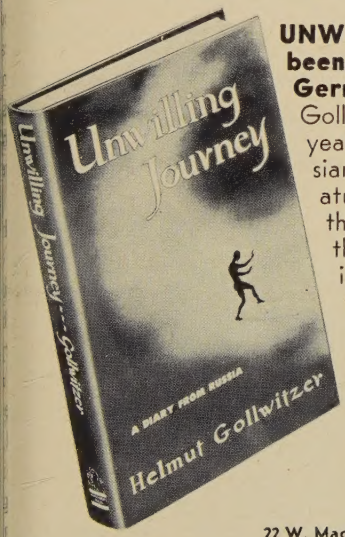

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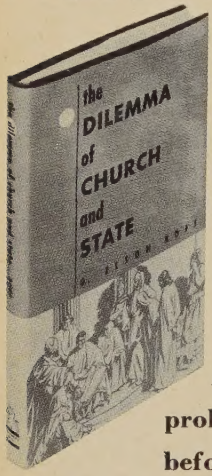

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